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UNIVERSALISM:

A MODERN INVENTION,

AND

NOT ACCORDING TO GODLINESS.

BY ANDREW ROYCE,
ACTING PASTOR OF THE CONG. CHURCH,
WILLIAMSTOWN, VT.

SECOND EDITION,
With an Examination of Certain Reviews.

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PREFACE.

THE history of the following work is briefly as follows:—In the summer of 1837, I prepared and preached to my people two discourses, in which I attempted to prove that Universalism is entirely a modern invention, and in its tendencies entirely opposed to godliness. These discourses, by the unanimous advice of the Association to which I belong, were, in the summer of 1838, given to the public. Their favorable reception, the advice of several prudent and enlightened men, together with the necessity of publishing something in reply to certain "Reviews" by Universalists, have induced me to publish another edition in the present form—a form in which it was thought they would be more acceptable to readers in general. The Second Part, it will be seen, consists of an examination of certain reviews of the First. The First Part is, in substance, the same as when originally published. A few paragraphs, with some notes, have been added: two or three which were deemed unnecessary, have been expunged, and such other revision made as criticism required.

A. ROYCE.

Williamstown, May, 1839.

INTRODUCTION.

The duty of discriminating in relation to religious doctrines which come under our observation, is very clearly enjoined in the scriptures. Thus: "Be not carried about by divers and strange doctrines"—"Beware lest ye, being led away by the error of the wicked, fall from your own steadfastness"—"Beloved, believe not every spirit, but try the spirits, whether they be of God, for many false prophets are gone out into the world." Of the same tenor is the command of Paul to the Thessalonians, "Prove all things, hold fast that which is good;" in which it is evident that by the word *things*, *doctrines* are meant.

What was the duty of the primitive Christians, is most certainly the duty of Christians of the present day. The above commands are as binding upon *us* as upon them. *We* are commanded to prove all doctrines, and hold fast those which are good.

There is spreading among us at the present time, a doctrine, or rather a system of doctrines, called *Universalism*. This system is quite different from what most of us have em-

braced as truth, and according to the scriptures it is our duty to '*prove*,' or test it, and hold it fast if it is good, and reject it if it is evil.

To aid the reader in the discharge of this very important duty, is the design of the following work.

I desire to remark, however, by way of preliminary, that, though with plainness I may endeavor to expose the falsehood of Universalism, yet I indulge no unkind feelings towards those who have embraced this dreadful heresy. There are among them many whom I regard as men of integrity and valuable citizens. Some of them I rank among my kindest friends. And if, in the discharge of what I deem to be my duty as a minister of Christ, I am called to aim at the heart of their beloved system, I beg they will remember that it is not because I love them the *less*, but because I love their souls and the truth *more*.

I have *no sectarian* feeling in relation to this subject. I rejoice to see the kingdom of righteousness extended, by whomsoever the truth may be preached. I rejoice to see souls flocking unto Christ, no matter by whose instrumentality,—be it by Methodists, Baptists, or Presbyterians. I love to extend my fellowship and my sympathies to every Christian denomination whom I deem serviceable in converting an apostate world to God. And the reason why I must oppose Universalism, is,

that I perceive all its tendencies are opposed to righteousness. The reason why I cannot extend to Universalists the hand of fellowship, is, that I never see them useful in leading souls by faith and repentance unto Christ. And however much I may love them, however much I may wish them success in other things, I *must* oppose them vigorously in their deluded efforts to promulgate that doctrine, under the influence of which men *never* repent, but are led to continue in rebellion, 'treasuring up wrath against the day of wrath.'

In prosecuting the design I have in view, it will be necessary, in the first place, to show ***what Universalism is.***

It is not practicable, however, within my present limits, to make a statement of *all* the peculiar doctrines of modern Universalism. It would require a volume. As *now* preached, it agrees in nothing, scarcely, with those doctrines held by what we call Evangelical denominations of Christians. It differs in relation to the character of God, the character and offices of Christ, and the Holy Spirit. It differs in relation to the nature of the fall, the degree of man's present sinfulness, and the desert of sin. It differs with respect to the whole plan of salvation; the resurrection, a future judgment, and the future condition of man. It has a different God, a different Christ, a different Spirit, a different sinner, a different sin, a different atonement, a different grace,

a different pardon, a different salvation, a different resurrection, a different judgment, a different punishment, a different hell, a different heaven,—in fine, a difference with respect to all the essential doctrines of Christianity.* Perhaps it may be said that there is no more resemblance between the doctrines of modern Universalism and those held by what we denominate Evangelical Christians, than between the doctrines of Mahomet and those of Christ.

But in speaking of Universalism now, reference will be had only to its doctrine *respecting the future condition of man.* This is its prominent and leading doctrine,—the doctrine by which it is usually distinguished. What, then, does Universalism teach *respecting the future condition of man?*

In answering this question, we shall let Universalists speak for themselves. This is, indeed, in accordance with their request. They ask us to learn what Universalism is, from "its principal authors" (Trumpet, Vol. 11, p. 14): and our extracts, to show what Universalism is, shall be from those whom they have expressly called their "principal authors." (Trumpet, Vol. 11, p. 166.)

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* The Editor of the Trumpet, after quoting this sentence, says, "To this we give our assent." Can we then extend Christian fellowship to those who reject the being of *our* God, and *our* Savior, and do not hold one of the essential doctrines of Christianity as embraced by us?

Read the following extract: "Universalists *now know of no condition for man, beyond the grave, but that in which he is as the angels of God in heaven.*" (Trumpet, Vol. 12, p. 158.) Again, "Universalists do maintain that punishment in the *future state*, is not threatened in the divine word." Once more: "The fundamental principle of Universalism is this, that the punishment of sin is not *delayed until a future existence*, but is swift, sure and inevitable." "It is a sentiment which distinguishes us from all our religious opponents, that *this life is a state of retribution;* that *here*, virtue receives an *ample* reward of happiness, and that *here* sin meets a *competent* punishment of misery."*

* See Trumpet, vol. 12, p. 190, and vol. 13, p. 38; and Cobb's Sermon in Christian Intelligencer, 1829, as quoted in the Introductory Epistle of Whitman's Letters to a Universalist.

Both the Editor of the "Trumpet" and Mr. Ballou make much complaint of the above definition. They say that the distinction of *Restorationist* should not be made; but that *all* should be called Universalists. In reply, it should be said, that in 1830, a portion of those in this land who believe in the final salvation of all men, withdrew from the Universalists, because of the "want of piety in the Connexion," the "open opposition to the organization of churches," and the "spirit of levity and bitterness which characterized the public labors" of their ministry,—and formed themselves into a distinct sect, calling themselves *Restorationists*. They refuse to be called Universalists. An honest writer, therefore, will make the above distinction.

They contend that the above extracts are "garbled." They are not. They convey the truth. Universalists

Here, then, we learn from "its principal authors" that Universalism teaches, that *all punishment is confined to this life*; and, that there is *no condition for man, beyond the grave, but that in which he is as the angels of God in heaven.*

It should be remarked that this is the doctrine of *Universalists*, and not of *Restorationists*, who believe in a *limited* future punishment. We learn from Mr. Whittemore's "Modern History of Universalism," however, that the great majority of those who, in this country, believe in the final salvation of all men, are Universalists.

Thus Universalism teaches, that he who obstinately disobeys God during his whole life, and he who practices the most rigid obedience to his law; that he who desecrates the Sabbath, and he who keeps it holy; that he who casts off fear and restrains prayer, and he who continually walks with God,—in short, that the pious and the impious, all sit down together in the kingdom of God.

It teaches, that the monster who butchers

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do deny all punishment beyond the grave. Pages might be filled with extracts showing this.

They say that quotations should have been made from their "Confession of Faith" of 1803, to show the doctrines of Universalism. You might as well quote from the Alcoran. The present system of Universalism was never known till after 1803. It was *invented* by Messrs. Ballou and Balfour; and by them it was not preached till within about twenty years.

his own children, beats to death the wife of his bosom, and, to escape the gallows, blows out his own brains, instantly stands in the midst of angels, to be exquisitely happy forever!

It teaches, that he who died in a brothel, with a bottle in his hand, actually cursing God, went immediately to walk the golden streets of the New Jerusalem;—that the very drunkard, who swallowed his undiluted brandy in fatal quantities, wakes from his bacchanalian songs on earth, to join the anthems of seraphim!

It teaches, that nothing a man *can* do will work for him the forfeiture of heaven. He may steal, rob, and murder—he may riot in sinful pleasures, and, at *any* moment, should he become satiated with earthly feasting, may go to eat of the tree of life, standing in the midst of the paradise of God!

It teaches, that *any* man may enter heaven *just when he pleases.* If he gets tired of his "hell on earth," or his "hell within," a few cents' worth of opium will open for him the pearly gates of the heavenly City; or, should he prefer the water, he may obtain that crown for which Paul so long fought, without money and without price.*

* Concerning the above statement of what Universalism teaches, Mr. Ballou makes quite a brandishing of smart *sayings.* "*But,*" says he, "we must turn *back upon his own head,* the dreadful consequences

Such is Universalism. How gross a delusion! How totally at war with the convictions of every sound mind! How utterly opposed to every dictate of conscience!

See that murderer! That knife, smoking with the life-blood of his slaughtered wife, he plunges into his own bosom, and as his soul goes up to the abode of the blessed, he is met by his Judge, with "Well done, good and faithful servant"! So shocking is Universalism.*

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which he sees in Universalism, and show him that the sword of satire is a two-edged blade." He then contends that what is said above, may as well apply to Congregationalism,—thus: "Congregationalism teaches that the elect who desecrates the Sabbath, and he who keeps it holy; that the elect who casts off fear and restrains prayer, and he who continually walks with God;—in short, that the pious and the impious elect all sit down together in the kingdom of God," &c. &c. Now it matters not whether the "sword of satire" has two, or forty edges. He has not used it,—unless a tissue of gross misstatements is satire. Congregationalism knows of no "impious elect"; but only of the elect "through the sanctification of the Spirit and belief of the truth."

* The following lines do not burlesque Universalism. In *itself*, it is essentially ridiculous and absurd. If the reader laughs *at these lines*, let him remember that he laughs at *Universalism*.

"Thus Pharaoh and his mighty host
Had God-like honors given;
A pleasant breeze brought them with ease,
By water up to heaven.

So all the filthy Sodomites,
When God bade Lot retire,

Having shown what Universalism is, I will w proceed to show that *it is entirely a dern invention.*

Went in a trice, to paradise,
On rapid wings of fire.
So when the guilty Canaanites
To Joshua's sword were given,
The sun stood still, that he might kill
And pack them off to heaven.
God saw those villains were too bad
To own that fruitful land;
He therefore took the rascals up
To dwell at his right hand." PECK.

PART I.

UNIVERSALISM A MODERN INVENTION, AND NOT ACCORDING TO GODLINESS.

CHAP. I.

UNIVERSALISM A MODERN INVENTION.

SECTION I.

Christ and his Apostles not Universalists.

Whether Christ and his Apostles were Universalists, is a very important inquiry, for if Christ and his Apostles were not Universalists, then Universalism cannot he true. But how are we to settle this question? Certainly the proper evidence before us are *the words of Christ and his Apostles, as recorded in the New Testament.* By these alone, then, we may settle the question.

Before we proceed to examine and weigh the words of Christ and the Apostles, we will lay down the following definite and just rule of interpretation: WORDS AND PHRASES ARE TO BE UNDERSTOOD IN THEIR USUAL AND

KNOWN SIGNIFICATIONS, OF THE AGE AND COUNTRY IN WHICH THEY WERE SPOKEN OR WRITTEN, UNLESS THE WRITER OR SPEAKER EXPRESSLY ATTACHES SOME OTHER MEANING TO THEM.

This rule of interpretation is founded in the nature of language, and can never with safety be disregarded. Words are the signs of ideas, and they become so wholly by *common consent*. That meaning which a people by *custom* attach to a word, is its meaning. No matter what it signified in other times; its *present* meaning is to be determined by the present *use*—the *usus loquendi*—the usual and known signification attached to it by the people of the present time.

By this rule our laws are interpreted.* The words of statutes and agreements, except *technical* words, "are to be understood in their known and usual significations;" and this rule is equally applicable to the holy scriptures and all other writings. There is a kind of implied compact between every writer and those for whom he writes, that he shall employ words in their usual significations. He cannot otherwise be understood. If, then, he shall depart from this rule without giving his readers intimation of it, he violates a solemn obligation, and will certainly mislead his readers. The same may be said of a public speaker.

This rule is never to be disregarded, and is always competent, when the usual significations of words at the time they were uttered, may be known.

What then were the usual and known significations of the words of Christ and the Apostles *respecting the future condition of man, at the time*, and *in the country* in which they were spoken?

The first word of Christ in reference to the future condition of man, which we will examine, is *Gehenna*, which is translated *hell*, in our English Bibles.

This word was used eleven times by our Savior, and once by the Apostle James. A few passages will be given in which it occurs: "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body be cast into *Gehenna*." (Mat. 5: 29.) "And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into *Gehenna*." (Mat. 5: 30.) "Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of *Gehenna* than yourselves." (Mat. 23: 15.) To the Scribes and Pharisees Christ said, "Ye serpents, ye generation of vipers, how can ye escape the

damnation of *Gehenna?*" (Mat. 23: 33.) "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in *Gehenna*." (Mat. 10: 28.) "And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into *Gehenna*; yea, I say unto you, fear him." (Luke 12: 4, 5.) There are five other passages in which this word occurs in the language of our Savior, but enough have been given for our present purpose.

Now *what was the known and usual signification of Gehenna among the Jews in the days of Christ?*

Universalists have told us that Gehenna was, in the days of our Savior, the name of a valley near Jerusalem, where the filth of the city was deposited, where perpetual fires were kept burning, and where malefactors were executed: and that when Christ used the word Gehenna, he had reference to punishment inflicted in this valley, or to other temporal calamities symbolized by punishment in this valley.

Almost the whole of this statement is false. But the truth is this:—The eastern section of the pleasant valley which bounds Jerusalem on the south, was anciently called the *Valley of Hinnom*, in the Hebrew tongue *Ge Hin-*

nom. (Josh. 15: 8.) In this valley, more than seven hundred years before Christ, the idolatrous Jews set up the image of the god Moloch, a horrid idol-god of the Ammonites, and to it they sacrificed their children by fire, (2 Chron. 28: 3) contrary to the express command of God. (Levit. 18: 21.)

About six hundred and eighty years before Christ, the good king Josiah abolished this horrid practice, and defiled the valley of Hinnom. (2 Kings, 23: 10.) Henceforward the filth of the city was deposited there, and fires were kept burning to consume it.

This valley now becoming a loathsome place, with its dead carcasses perpetually breeding worms, and its fires continually burning, became, in the mind of the Jew, a fit emblem of that place of future woe, into which the wicked are cast after death. After this valley began to be considered an *image* of the regions of woe in another world, in process of time, by an easy transition very common in language, the Jews began to call those regions themselves *Gehenna,*—a name derived from *Ge Hinnom*, the ancient Hebrew name of this valley. Probably for centuries before Christ came, the Jews had been using Gehenna as the name of the place of future punishment.

We assert then, that *Gehenna was familiarly used by the Jews in the days of our Savior as the name of the place of future pun-*

ishment,—that this was its customary and known signification at that time.

This assertion I shall attempt to prove. But how? By consulting Jewish writings near those times. This is a sure way of learning the customary meaning of words in any language. For instance, do we wish to know the meaning of a word in the English language five hundred years ago, we should consult Chaucer and other writers of that time. Writers living two hundred years after, or two hundred years before Chaucer, would not be competent to prove the meaning of a word of his time; for living languages are constantly changing. So if we would learn the meaning of words among the Jews in the days of Christ, we must consult Jewish writers who lived near that time. This is what I am about to do. I am about to refer to the writings of Jews who lived near the times of our Savior, to learn the customary meaning of Gehenna at that time.

The reader should keep in mind the *precise purpose* for which we now consult these Jewish writers. It is not for the value of their theological opinions. For these we care nothing. But we consult them simply as *witnesses* to a *fact* of their times,—the *sense in which Gehenna was used.* To this fact they are competent witnesses.

The writings to which reference is made, are the Talmuds and the Targums, a brief ac-

count of which will be given before making extracts from them.

During the captivity of the Jews in Babylon, they became familiar with the Chaldee tongue, the language of that country, to such an extent that it was more known to them than the Hebrew itself; so that after their return, when the Hebrew scriptures were read in the synagogue, or in the temple, it was necessary to add a translation, or paraphrase, in the Chaldee tongue, for the service of the people. These translations, or more properly paraphrases (for they were not literal translations), were called *Targums* (Targum, in Chaldee, signifying *translation*). It does not appear that there were any *written* Targums till about the time of Christ. About this time we find the Targum of Jonathan, the son of Uzziel, and the Targum of Onkelos. Now these Targums, or interpretations of the scriptures, being made *for* the people, will of course show the meaning of words as generally understood *by* the people. We will see, then, in what sense Gehenna is used in the Targums.

The Talmuds are the books that contain the traditions of the Jewish Rabbins, and all those laws, institutions, and rules of life, which the Jews thought themselves bound to observe, besides the scriptures.

As a specimen of the sense in which Gehenna is used in these writings, observe the *following quotations* from the Targum of Jon-

athan Ben Uzziel, who lived near the time of Christ. He says, "Abraham saw Gehenna belching forth smoke and burning coals to punish the wicked therein." "The wicked are to be judged, that they may be delivered to eternal burnings in Gehenna." God "will appear in his power, in order to cast all the impious into Gehenna." Such as say "Stand by, for I am holier than thou, shall have their punishment in Gehenna, where the fire burns constantly, and their bodies shall be delivered to the second death." "The earth, which brings forth food, beneath which is Gehenna." Observe the following from the Talmuds:— "For those who observe the law, paradise is prepared; but for transgressors, Gehenna." Again—"While you apply yourselves with the greatest labor and trouble to the study of the law, and yet neglect to fulfil it, you will become heirs of *Gehenna at your death*, while you have enjoyed no pleasure in this life." One more—"Heretics, traitors, apostates, Epicureans, those who deny the law, and those who deny the resurrection of the dead, * * * and those who have sinned, and caused many to sin, as Jeroboam the son of Nebat, and his companions; these all descend into Gehenna, and are punished there for ever and ever."*

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* I take these extracts as quoted by Hosea Ballou, 2d, and by Mr. Whitman in his Letters to a Universalist.

In these extracts,—and numerous others might be given, for Gehenna was a word of frequent occurrence in the oldest Rabbinical writings,—it is *indisputably* clear that this word is used as the name of the place of future punishment.

Now as these Targums were expositions of the scriptures *for the people generally*, and as these Talmuds contained a body of traditions, doctrines, and opinions, *promulgated generally among the people*, it follows irresistibly, that the meaning in which Gehenna is used in these writings, was the meaning attached to it by the *people generally*.

By these extracts, then, we may consider it proved that Gehenna was familiarly and customarily used among the Jews in the days of our Savior, as the name of the place of future punishment.

Indeed, *I find no evidence* that Gehenna was used in any other sense in the days of our Savior. I find no evidence that there was *any place on earth* called Gehenna in the days of Christ. That six or seven hundred years before Christ, there was a place near Jerusalem, called in the Hebrew of that age, *Ge Hinnom*, is evident enough; that the *word* Gehenna was derived from the *words* Ge Hinnom, is also very clear. It is also quite certain that the *word* Gehenna was used in the days of Christ as the name of the world of

woe. But I find no evidence that there was *ever* any place *on earth* called Gehenna.

Dr. Allen, who has paid some attention to this subject, asserts that Gehenna "was formed, and is now used in scripture for the express and *sole* purpose of denoting future punishment." Indeed, it appears from the above extracts from the Targums and Talmuds, that it was the *only* meaning of the word among the Jews. No reference is made to a Gehenna *on earth*. No words of distinction are used as though Gehenna had two significations; but the word is employed in such a manner as clearly to indicate that its *only* signification was the place of future punishment.

We do not say *positively* that there never was a place on earth called Gehenna; but we say *we find no evidence* of it. We sincerely hope that Universalists will never again assert that there was a place near Jerusalem called Gehenna in the days of Christ, without bringing some authority for this assertion. We have proved by the proper authority, that this word did signify in the time of Christ, the place of future punishment. If it had any other meaning, it devolves on Universalists to show it—and show it, too, by better authority than the unsupported opinions of modern commentators,—show it by the writings of Jews living near the time of Christ.

If, then, Gehenna was familiarly used among the Jews in the time of Christ to signify the

place of future punishment, *in what sense did Christ use it?* He used it frequently. He notified the Scribes and Pharisees of the "damnation of Gehenna." He warned men to fear him who had power to "cast into Gehenna," —who could "destroy both soul and body in Gehenna." He spake of that Gehenna "where their worm dieth not, and the fire is not quenched." Now in what sense did he employ this word? Most certainly in the known and customary sense attached to it by the people to whom he spake: for he *could not be otherwise understood.* If he did not employ this word as the people understood it, and did not inform them what he did mean by it, *how could they understand* him? If, then, Jesus Christ did not believe in future punishment, by using a word which the people understood in no other sense than as denoting future punishment, and by using this word without *expressly* informing them what he did mean by it, *he deceived his hearers—knew that he must of necessity deceive them, and meant to deceive them.* Who can believe this? Yet we *must* believe this, or believe that Christ meant to teach future punishment.

But we have other reasons for believing that Christ employed Gehenna to designate the place of future woe. It evidently, in all the instances in which he uses it, denotes *some kind* of punishment. But where is the evidence that men were punished in the valley

quently kindled in this valley, to devour the
filth deposited there after it was defil

that kill the body, and after that, have no more which they can do," but to "fear him, which, after he hath killed, hath power to cast into Gehenna"—"which is able to destroy both soul and body in Gehenna." Could any thing more than the body be destroyed in the valley of Hinnom? Or did God destroy both soul and body in this valley? Yet our Savior is made to assert all this, by supposing that in the use of Gehenna, he means simply the valley of Hinnom.

Having disposed of the word Gehenna, we shall next proceed to inquire *in what sense Christ and the inspired Apostles used those words and phrases which seem to have reference to the resurrection, a future judgment, and the future punishment of the wicked.*

The argument under this head may be thus briefly stated:—*The Jews generally, in our Savior's time, believed in a state of eternal retribution for mankind; neither Christ nor his Apostles uttered one direct and explicit sentence against this doctrine; but, on the contrary, used language which, considering the circumstances of their hearers, must have inevitably confirmed them in this doctrine.* In establishing the truth of these several propositions, it will be first shown what were the opinions of the Jews of our Savior's time respecting the future state, and by what words and phrases they were accustomed to express *their opinions.*

1. It should be observed, in the first place, that Universalist writers, generally, admit that the Jews in the time of Christ believed in future and eternal punishment. The author* of "Opinions and Phraseology of the Jews concerning the Future State," says, "It is well known that the Jews, in our Savior's day, generally believed in an eternal retribution for mankind, after death." The same writer thinks it probable that the Pharisees and Essenes began to favor the opinion of a resurrection of the dead, before the Christian Era.†

2. We may gain much knowledge of the opinions of the Jews, in Christ's time, from incidental allusions in the New Testament. Thus, St. Paul says of the Jewish nation, "They themselves also allow, that there *shall be a resurrection of the dead, both of the just and the unjust.*" In Acts 23: 8, it is said, "The Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees *confess both.*" The following language is in John 11: 23, 24: "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the *resurrection at the last day.*" These passages very clearly show us that the Jews generally (for the Pharisees were a majority of the people), in our Savior's time, believed that there

* H. Ballou, 2d.

† *See* "Essays on Important Subjects,"—article, "*Opinions* and Phraseology," &c.

will be at the last day a resurrection both of the just and unjust.

We may gain much knowledge of the opinions and phraseology of the Jews, near our Savior's time, respecting the future state, from the apocryphal books of the Old Testament. These books are not inspired; as such they cannot be quoted. But, to show the *opinions of the Jews* of the times when they were written, they are good authority. No biblical critic will dispute this. For this purpose Universalists themselves have esteemed them good authority.*

In the 7th chapter of 2 Maccabees, written about one hundred years before Christ, we have an account of the martyrdom of seven brethren, with their mother, by the order of Antiochus, because they would not eat swine's flesh. The second son, amidst his tortures, addresses the tyrant thus: "Thou, like a fury, takest us out of the present life; but the King of the World shall *raise us up*, who have died for his laws, *unto everlasting life.*" The fourth son, when about to die, uses the following language: "It is good, being put to death by man, to look for hope from God to be *raised up again* by him. As for thee, thou shalt have no *resurrection unto life.*" The seventh son, looking upon his dead breth-

* Essays on Important Subjects"—article, "Opinions and Phraseology," &c.

ren, said: "Our brethren who have
a short pain, are dead under God's cov
everlasting life." Here we learn t
Jews, long before our Savior came,
in a resurrection from the dead, and,
resurrection to happiness was called
rection to *life*, or *everlasting life.*

The following extracts will show w
Jews believed respecting a *future jud*
In the Wisdom of Solomon, written
advent of our Savior, it is said (chap.
19) of the wicked, "For though th
long, yet shall they be nothing regard
if they die quickly, they have no hope,
comfort in the *day of trial;* (or heari
the same word is rendered, Acts 25: 2
ment;) for horrible is the end of the
eous." In the last part of the fourth
the fifth chapter of this book, we have
of the wicked and the righteous, as the
together after death, to give account
"And when they (the wicked) cast up
count of their sins, they shall come wi
and their own iniquities shall convinc
to their face. Then shall the righteo
stand in great boldness before the face
as have afflicted him and made no acc
his labors. When they see it, they
troubled with terrible fear, and shall b
ed at the strangeness of his salvation,
beyond all that they looked for; and t
penting and groaning for anguish o

shall say within themselves, This was he whom we sometimes had in derision, and a proverb of reproach. We fools counted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot is among the saints. Therefore have we erred from the way of the truth." The writer continues with the probable lamentations of the wicked at that day, and, in conclusion, uses the following language: "For the hope of the ungodly is like dust, that is blown away by the wind; but the righteous live for evermore, their reward also is with the Lord; they shall receive a glorious kingdom, and a beautiful crown from the Lord's hand." He then describes in terrific language the horrible end of the wicked. In the public song of thanksgiving by Judith, on the overthrow of the Assyrians, the following language is found: "Woe to the nations that rise up against my kindred! The Lord Almighty will take vengeance of them in the *day of judgment*, in putting fire and worms in their flesh, and they shall feel them and weep forever."

The following extracts are from Philo, the Jew, and Josephus. Philo says of the wicked, "Their souls are cast down into the depths of Tartarus, in profound darkness. This is the reign of the impious, shut in by deepest night and perpetual gloom. Here they live, forever dying, condemned to a sort of immor-

lta and interminable death."* Josephus repeatedly informs us, that the Jews, excepting the Sadducees, believed in an eternal state of rewards and punishments. He says, "Under the earth, (i. e. in Hades,) there are rewards and punishments, accordingly as they have been virtuous or vicious in the present life;—that the souls of bad men are subject to eternal punishment." He speaks of certain wicked men, who are "received into the *darkest part of Hades*." In his "Discourse concerning Hades," he explicitly speaks of a day of judgment after death, and after the resurrection, when "all men, angels, and demons, shall stand at the judgment seat," and "when the lovers of wicked works shall be allotted to eternal punishment," where is "unquenchable fire."† In connection with these expressions, the reader will call to mind the extracts made above from the Rabbinical writings. From this testimony we learn that the Jews of our Savior's time believed,—

1. That the souls of men, after death, remain in a state separate from the body;—the righteous in happiness,—the wicked in misery, till the resurrection.

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* I take this as quoted by H. Ballou, 2d.

† The genuineness of this "Discourse concerning Hades" is disputed. At all events it was written near the time of Christ, and is therefore good evidence as to opinions of that time. But we do not need it. We have testimony enough without it.

2. That "at the last day," "there shall be a resurrection of the dead, both of the just and the unjust."

3. That after death, and it should seem, at the resurrection, the righteous and the wicked will be assembled to give account to God.

4. That then the wicked will be driven away into everlasting punishment, while the righteous shall be received into life eternal.

From the same testimony also, we learn by what *words* and *phrases* the Jews were accustomed to *express* their doctrines. Hades was a name used for the world or state of the dead generally. The righteous and the wicked both were in Hades, but in different *states* or *conditions*. The wicked were in the "darkest part of Hades." Among the Jews of Judea, *Gehenna* was the name of the *place* of future punishment; among other Jews, speaking the Greek language, as appears from its use by Philo, *Tartarus* was the name of the same place. They described the misery of the wicked in the future world by such words and figures as the following:—"Eternal burning," "worms in their flesh," "profound darkness," "interminable death," "eternal punishment," "second death," "horrible end." The future happiness of the righteous was thus spoken of: "Everlasting life," the "receiving of a glorious kingdom," a "beautiful crown," and "living forever." The resurrection of the just is called a resurrection to "life," or "ev-

erlasting life." It was to take place "at the last day." They spake of a future judgment thus: "day of trial," "coming to give account," "day of judgment," "assembling at the judgment seat."

Such were the opinions and phraseology of the Jews of our Savior's time, respecting the future state. It is a fact which cannot be denied, that, with the exception of the Sadducees, they believed in the "blasphemous" doctrine, as it is termed by Universalists, of future and eternal punishment for the wicked. But how was this doctrine treated by Christ and his Apostles? Did they *once* inform the Jews that they were in an error? Did they once tell them, with their characteristic plainness, that all men will be holy and happy after death?—that there is no future judgment?—no eternal punishment beyond the grave?

Bear in mind, that, by himself or his Apostles, Jesus Christ opposed every essential religious error of his age and country, in the most explicit, direct and positive terms. Witness how expressly he opposed the traditions of the elders, and the error of the Sadducees that there is no resurrection. In like manner the Apostles aimed to extirpate all heretical opinions which came in their way. How boldly and explicitly Paul opposed the sentiment, that by the deeds of the law men could be justified in the sight of God. With what a masterly argument he overthrew the Sadducean heresy.

that there is no resurrection. How fearlessly and directly he denounced the heresy of Hymeneus and Philetus, that the resurrection was already past. Indeed, a very considerable portion of the Epistles of Paul is taken up in opposing the prevalent errors of those times.

Now, if the doctrine of eternal retribution was an error, to have been consistent and honest men, they should have explicitly opposed that also. If it was an error, it was one of *peculiar* magnitude. Had Jesus Christ, therefore, been but a consistent and honest *man*, he would have opposed it with peculiar energy and zeal. If he deemed it his duty to attack and refute, in the most direct manner, errors which were comparatively trifling, influenced by consistency alone, he would have made war upon this *great* error, every where, and on all occasions; fully *asserting* its falsehood, and *proving* it to be such, by arguments which could not be misapprehended or resisted.

The doctrine of *universal salvation*, if it were true, being a doctrine never before heard of, he would have formally, fully, and repeatedly announced, explained, and enforced. He would have given it a prominent place among the new things contained in his sermon on the mount. In the commission to his Apostles, he would have given it in charge as the principal doctrine which they were to preach, and it being every where an unheard-of doctrine, they would have proclaimed it on all occasions,

and repeated it fully on almost every pa
their writings.

But they did no such thing. Wha
Christ or his Apostles once say that th
no hell?—no judgment?—no punishmer
yond the grave? Where did they onc
that all men will be finally holy and ha
Where? If any thing like such a decla
could be found in the Bible, it would be
ten in capitals on the front of every U
salist publication, and prefixed to ever
mon preached from their pulpits. *B*
direct or positive denial of future and e
retribution can be found in the Bible.

Now the *very neglect* of Christ an
Apostles to make bold and incessant op
tion to the doctrine of eternal woe, speak
umes in its confirmation. Their *very s*
is *language,* loud, distinct, and terrible, w
ing the sinner of coming and abiding w
To suppose the doctrine of future punish
false, is to suppose that the greatest Te
the world ever knew, lived and died wi
uttering one sentence against the gr
error of his time, and that, too, when h
posed every minor error. Of course, t
brace Universalism, is to embrace one o
greatest absurdities ever embraced by ma

Nor is this all. Our Savior and his A
tles not only did not oppose the prev
doctrine of future rewards and punishm
but they used language which, considerin

belief of their hearers, must have *inevitably confirmed* them in those doctrines. Thus the Jews believed that the souls of wicked men are kept in a state of punishment in *Hades*, or the world of spirits. So far from intimating that this notion was erroneous, our Savior told them of a certain rich man, who died, and "in Hades, lifted up his eyes being in torments." Now, whether this was a statement of a *real* or *supposed* case, it must necessarily have confirmed his hearers in their opinion, that wicked men are tormented in Hades. Our Savior gave them no intimation that he did not believe in punishment in Hades. He did not inform them that he *supposed* a case which, *in fact*, could not exist, simply to illustrate a truth, or principle, relating to temporal affairs. In their view, this parable was designed to instruct in relation to the future world. Jesus Christ knew this. And, relating it without explanation, he meant to confirm them in their doctrine, or he meant to deceive them.

Again: the Jews believed that "at the last day" there will be a "resurrection both of the just and the unjust;" that those who have done good will be raised to "life;" while those who have done evil will be raised to condemnation. Now Jesus Christ never opposed this doctrine by one explicit sentence. But what did he say? "This is the will of him that sent me, that every one which seeth the

Son, and believeth on him, may have everlasting life; and I will *raise him up at the last day*." "The hour is coming, in the which all that are in their graves shall hear his voice, and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Now if the Jews believed that "at the last day" wicked men would be raised to condemnation, and our Savior, in explicit language, assured them that such would be the case, could any phraseology have been devised, more effectually calculated to confirm them in their belief?

Again: the Jews believed, that after death there will be a "day of trial," a day of "accounts,"—"a day of judgment," when the righteous and the wicked shall be assembled for judgment; that, then, the wicked will be overwhelmed with anguish, and be driven into perpetual punishment, while the righteous shall receive a "glorious kingdom," and a "crown." Did Christ or his Apostles oppose this doctrine? Not by a single sentence. But what did they say? "Every idle word that men shall speak, they shall give *account* thereof in the *day of judgment*." "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil." They spake of a "day when God shall judge the secrets of men;"—said

that "it is appointed unto men once to die, but after this the judgment;"—that God "hath appointed a day in which he will judge the world;" and, that there will be "a day of judgment and perdition of ungodly men." Paul spake of a "crown of righteousness" which he should have "in that day." Believing as the Jews did, was it *possible* for them to understand this language otherwise than as teaching a judgment after death? It will be to no purpose to say, that Christ and his Apostles, in the use of this language, had exclusive reference to temporal events. They did not say so. The language they used was, by their hearers, customarily applied to a future state. This they knew, and, using it without explanation, they meant to confirm them in their doctrine of a future judgment, or they meant to deceive them.

Still further: the Jews believed in eternal future punishment in Gehenna, or Tartarus. They spake of it sometimes under the figure of fire; sometimes, of darkness; sometimes, of the undying worm. So far from uttering a word against this doctrine, Christ and his Apostles used such language as the following: "If thy hand offend thee, cut it off; for it is better for thee to enter into life maimed, than having two hands, to go into Gehenna, into the "*fire that never shall be quenched.*" They spake of punishment where the "*worm dieth not,*"–in "*outer darkness;*" and declared, that

God spared not the angels, but cast them down to *Tartarus*, and delivered them into "*chains of darkness.*" We see not how the Jews could possibly understand this language otherwise than as referring to the future state.

Once more:—The generality both of Jews and Gentiles, in our Savior's time, believed that, in the future world, there will be a distinction among men, according to their character in this;—that the good only will be happy. Did Jesus Christ or his Apostles once explicitly state that there will be no such distinction? Not once. But in multitudes of instances they used language which, considering the opinions of those to whom it was addressed, must necessarily have conveyed the idea of a distinction in the future world. Thus, "Every one that forsaketh houses, or brethren, or sisters, &c., for my sake and the gospel's, shall receive a hundred fold now in this time, and in the world to come eternal life." "Blessed are the dead that *die in the Lord.*" "The righteous" shall go "into eternal life." Christ "became the author of eternal salvation *unto all them that obey him.*" God "will render to every one according to his deeds, to *those*, who by patient continuance in well doing, *seek for glory and honor and immortality, eternal life.*" "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day, and not to me only, but to *all them*

also that love his appearing." Does not this phraseology imply a distinction among men "in the world to come"? And could the Jews, believing in such a distinction, understand it in any other way?

Thus we find Christ and the Apostles, so far from once directly asserting that the doctrines of their countrymen respecting a future judgment and future and endless punishment were false, used the very phraseology by which they were accustomed to express these doctrines, and in such a manner that they *could not possibly* be understood otherwise than as *teaching* these doctrines. Neither Christ nor his Apostles ever intimated that they employed this phraseology in any other sense than that which was attached to it by their countrymen.

The Jews, therefore, must have understood Christ and his Apostles as teaching the doctrines of a future judgment and eternal punishment. Now Jesus Christ knew all this. And he meant to teach the doctrines of a future judgment and everlasting punishment, or he *meant* to deceive them. Further, Christ knew that his followers for eighteen hundred years would believe in a future judgment and everlasting punishment, and knew that his language was directly calculated to create such a belief. He meant, therefore, to teach these doctrines, or he meant to deceive his disciples through all ages.

Who, but a Universalist, can believe a thing

so utterly incredible? According to this principle of interpretation—and its justness cannot be questioned,—there is no system of error so gross, so groundless, as Universalism. The various schemes of the Atheist and Deist are reason itself, compared with it. These do not go counter to the plainest declarations of what they admit to be the word of God. Upon this principle of interpretation, how was it possible for Christ and his Apostles to have taught the doctrine of everlasting punishment beyond the grave, more plainly, more indisputably, than they have done it?

What can the Universalist say to this? Could not Jesus Christ, who spake as never man spake, have refuted the Jewish heresy, if it was one, of eternal punishment, in language too plain to be misinterpreted? Could not the learned Paul have as clearly asserted that there is no "judgment to come," no "eternal damnation" in hell, as he did that by the deeds of the law no flesh shall be justified in the sight of God?

If the fathers of modern Universalism, Messrs. Balfour and Ballou, with their present views, had lived in the time of Christ, would they not have set the Jews right in relation to their "*heathenish*" heresy of future punishment? Would they not have told them plainly that there is no eternal punishment,—no *hell?*—*no* judgment to come? that the "*unbelieving,* and abominable, and all liars, shall

have their part in the paradise of God?" Would they not have asserted as positively as they now do, that "there is no condition for man beyond the grave but that in which he is as the angels of God in heaven?" But could not Jesus Christ and his inspired Apostles use language as effectually to convey their meaning, as a modern Universalist minister? Were they not as honest? Why then did they not, *once*, plainly deny the doctrine of future punishment? Why did they not *once explicitly and directly* assert that there is no hell in a future world—no judgment there? Because they *wished* not to do it. Because they *believed* and *designed* to teach this doctrine.—We learn, therefore, from the preceding investigations, that Christ and his Apostles were not Universalists.

It is frequently asked by Universalists, "If the doctrine of eternal retribution is true, why did not Christ and his Apostles more formally and frequently proclaim it?" It was not necessary for them to do it. It was an admitted doctrine by their hearers. It was only necessary for them to *confirm* it, by incidental allusions, and to correct any erroneous notions which might exist concerning the *nature* of it. Just so in relation to the existence of God. It does not appear that the being of God is any where formally announced in the Bible, as though it were a new doctrine. Such a thing was entirely unnecessary. All, to whom the

scriptures were originally addressed, already believed in the existence of a God. Accordingly, like future retribution, it is every where, in the scriptures, spoken of as a received truth; while erroneous views of the divine nature were corrected. Christ and his Apostles referred to the doctrine of future retribution as frequently,as, *under their circumstances*, could be expected of any preacher of this doctrine.

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SECTION II.

The Christians of those Churches planted by the Apostles not Universalists.

We shall inquire what were the opinions of these churches, in relation to future punishment, for fifty years after the death of St. John, the last of the Apostles, who died at Ephesus, in the year of our Lord, 100.

This inquiry becomes important in settling the truth or falsehood of Universalism; for the doctrines of those churches, planted and instructed by the Apostles, or by men placed over them by the Apostles, must be essentially the doctrines of the Apostles themselves. "We cannot suppose"—to use the words of Mr. Ballou in his "Ancient History of Universalism"—"that Christians in general had so

soon obliterated from their faith the prominent features of the Apostolic doctrine." If the Apostles were Universalists,—if they believed and taught that there is no future punishment beyond the grave, the churches which they planted and instructed must, at least for many years, have been of the same faith. If, on the contrary, for more than fifty years after the death of the oldest Apostle not a trace of Universalism can be found in these churches, but ample evidence that they held the doctrine of everlasting punishment in another world, the inference is irresistible that this doctrine was taught by the Apostles.

We inquire, then, were the Christians of those churches planted by the Apostles Universalists, or did they believe in future punishment? This question may be settled by an appeal to the Apostolic Fathers,* so called —the first Christian writers after the Apostles whose works have come down to us. I am very desirous that the reader should apprehend the *precise purpose* for which reference is made to these Fathers. They are appealed to, not as *doctrinal*, but as *historical* authority. The Bible is the only doctrinal authority to which we should bow implicitly. We consult the Fathers simply to settle the *historical* question, *What were the opinions of the*

* Apostolic Fathers are those who had conversed with the Apostles.

churches of their times respecting the future state of man? In this question they are competent witnesses. Their testimony must be conclusive.

In order that the testimony of the Apostolic Fathers may be duly appreciated, it will be necessary to keep in mind the fact, that they were surrounded by those who believed in an eternal state of rewards and punishments. If, then, the Apostolic Fathers were Universalists, they would, *on this very account*, have met with opposition from all quarters. The doctrine of universal salvation, being a new doctrine, and every where conflicting with the commonly received opinions, must, in the nature of the case, have assumed a *peculiar* prominence. Its preachers would have had unceasing occasion to state, explain, and defend it. It would have been *the* doctrine of the time. Controversies respecting it would have swallowed up all other controversies. The religious world would have been formed into two grand sects; the one proclaiming the salvation of all men, without distinction; the other firmly maintaining that there is future and eternal punishment for the wicked. Thus circumstanced, we should expect to find the doctrine of Universalism in the early writings of the Church, on almost every page, stated in the most full, explicit and unequivocal terms. What, then, *are the facts?* The following extracts will *show.*

We will first take a few extracts from the Epistles of *Clemens Romanus*. This Clemens was bishop of the church at Rome,—was a fellow laborer with Paul, (mentioned Phil. 4 : 3) and, as a writer, his fame surpassed that of all others in this century, the Apostles excepted. In such respect were his writings held by the churches, that they were read in public with the books of the New Testament.* What does he say? "If we do the will of Christ, we shall find rest: if we disobey his commands, nothing shall deliver us from *eternal punishment*." "How can we hope to enter into the kingdom of God, unless we shall be found to have done that which is holy and just?" These Epistles were written before the death of St. John. Did not this man learn his doctrine of "eternal punishment" from the Apostles, with whom he was intimately and personally acquainted? Would he have been so popular in the days of the Apostles, if he had taught a doctrine opposite to theirs? Would these Epistles, containing the doctrine of eternal punishment, have been so generally read with great approbation by the churches, if they had disbelieved this doctrine?

Take next the testimony of *Ignatius*. "This pious and venerable man was the disciple and familiar friend of the Apostles."† His Epis-

* Ballou's Ancient History of Universalism.

† Mosheim.

tles which have come down to us, were writ
ten but shortly after the death of St. John
while he was on his way to Rome to suffe
martyrdom. He was bishop of Antioch fo
about forty years, thirty of which he must hav
been cotemporary with St. John. He wa
generally known and highly esteemed through
out the churches, having written Epistles t
many of them. He says: "Those that cor
rupt families by adultery, shall not inherit th
kingdom of God. If, therefore, they who hav
done this according to the flesh, have suffere
death, how much more shall he die, who b
his wicked doctrines corrupts the faith of God
for which Christ was crucified? He that i
thus defiled *shall depart into unquenchabl
fire, and so also shall he that hearkens t
him.*" Did not this man, the disciple an
familiar friend of the Apostles, learn from the
that he who corrupts the faith shall depart int
unquenchable fire? And would his Epistle
containing the doctrine of future punishment
have been so highly esteemed by the churche
of his time, if they had been of the faith o
Universalists?

Take next the testimony of *Polycarp*. Po
lycarp is said to have been a disciple of St
John, and by him made bishop of Smyrna,—
which office he held for about fifty years,—
"and was certainly regarded, after the deat
of the Apostle John, as the most eminent o

the Christians of Asia."* He says of Christ, "Who shall come to be judge of the quick and the dead, whose blood God shall require of those who believe not on him." "For we must all *stand before the judgment seat of Christ*, and every one shall give an account of himself." "And whoever perverts the oracles of the Lord, and says that there *shall be no judgment*, is the first-born of Satan." And when about to suffer martyrdom, one of his answers to the Proconsul was:—"Thou threatenest me with fire which burns for an hour, and so is extinguished, but knowest not the fire of the *future judgment*, and that *eternal punishment which is reserved for the ungodly*."

From whom did this man learn the doctrines of a future judgment and eternal punishment, if not from John, whose disciple he was? And, holding such doctrines, how could he be the most highly esteemed of all the Christians of Asia, unless Christians of that time believed in the same doctrines?

We will close the testimony from the Fathers, with two or three extracts from *Barnabas*, a Jew who lived in the first century, and was cotemporary with St. John. He says:—"Let us take heed lest we be shut out of the kingdom of God." "*After the resurrection*, he will judge the world." "The children of

* Ballou's Ancient History of Universalism, p. 32.

iniquity shall not be saved." "They shall be destroyed by fire, because they have not repented of their sins." "But the righteous shall possess the world to come, and shall be distinguished from the unrighteous by their happiness."

Quotations of this character might be greatly extended. We will only add that *Justin Martyr*, within sixty years after the death of St. John, states that all Christians believe that "the wicked shall be consigned to *eternal torments, and not as Plato will have it, to the period of a thousand years.*" Soon after this, *Ireneus* writes that "Christ shall send into *everlasting fires*, all impious and ungodly men." Not long after this, *Tertullian* declared, in effect, that all Christians believed in "*future torments—torments not only lasting, but everlasting.*"

In relation to this subject, we may lay it down as an *undisputed* fact, that not a trace of Universalism, nor even of Restorationism, can be found in the churches for more than fifty years after the death of the Apostle John; but on the contrary, no fact in ecclesiastical history is better settled, than that these churches, during all this time, universally believed in a future judgment and eternal punishment.

I say this fact is *undisputed.* Universalists themselves admit it. Mr. Ballou, author of "Ancient History of Universalism," admits

that before A. D, 190 (that is, 90 years after the death of St. John), "few indisputable traces of this doctrine can be found." He finds *no trace*, even of Restorationism, till after A. D. 150. "The earliest explicit declaration extant of a restoration from the torments of hell," he says, is found in the *Sibylline Oracles*, written after the year 150, and acknowledged on all hands to be a contemptible forgery."* On the contrary, he freely admits that "of the orthodox writers, nearly all allude to, or expressly assert, a future judgment, and a future state of punishment; *seven* call it the *everlasting*—the *eternal-fire torment*.'† It should be remarked, also, that *all* Universalists, in their writings,‡ refer to Clemens Alexandrinus and Origen, flourishing more than one hundred and ninety years after the Christian era, as the first who advocated the doctrine of a limited future punishment. Now all this is an acknowledgment, in effect, by Universalists, that not a single writer can be found in the churches, who advocated even the doctrine of the Restorationists, till more than ninety years after the death of the last Apos-

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* Ancient History of Universalism, p. 54.

† Ancient History of Universalism, p. 67.—By "*the Orthodox*," he means all but the Gnostic sects, whom all allow to have been erroneous.

‡ See Mr. Streeter's "Familiar Conversations," and the articles *Restorationism* and *Universalism*, in the Encyclopædia of Religious Knowledge.

tle. Universalists are compelled, by unyielding facts, to date the origin of their doctrine no farther back than about the year 200. They uniformly begin with Clement of Alexandria and Origen; and these names are repeated so often by them that one cannot but fear that they are considered of higher authority than Christ and his Apostles. But why refer to Clement and Origen, any more than to any writer of the present day? Do the opinions of these men show what were the opinions of the Apostles? Is not the lapse of an hundred years long enough for errors to have crept into the Church?

Now does not the fact, that not a vestige of Universalism can be found in the churches till more than fifty years after the death of the last Apostle—but, on the contrary, that these churches during all this time believed in a future judgment and eternal punishment,—prove, beyond controversy, that Christ and the Apostles were not Universalists? If the Apostles had fully instructed the churches in the doctrines of Universalism, is it possible that every vestige of these doctrines should have disappeared from the churches within a few years after the death of the Apostles? Is it possible that Christians, scattered throughout a vast empire, should be in the days of the Apostles fully convinced that there is no punishment for the wicked in the future world, *and that,* without controversy or noise, they

should in a few short years have been completely revolutionized, and have been induced to believe in future and eternal punishment? None can believe this, but he who is prepared to believe whatever his wicked heart dictates. In the nature of things, *such a revolution is impossible.* If Christians universally, soon after the death of the Apostles, believed in future punishment, they believed so in the days of the Apostles. If they believed this in the days of the Apostles, it was because they were taught it by the Apostles. The fact, therefore, that not a vestige of Universalism can be found among the churches planted and instructed by the Apostles, proves, beyond all reasonable doubt, that Universalism is false. This fact remaining,—and no Universalist *has* disputed or *can* dispute it,—all plausible reasoning to sustain this system must go for nothing. Ask me to believe any thing else;—ask me to believe the grossest delusion that ever enchained the depraved mind of man: but do not ask me to believe that doctrine false which was universally believed by churches instructed by inspired men.

SECTION III.

Appearances of Universalism from the days of the Apostles to about the year 1800.

We have seen, from our investigations in the preceding section, that not a trace even of Restorationism is to be found in the churches till after the year 150. We now state, that it was not till the year 200,* and after,—one hundred years from the death of the last Apostle,—that Clemens Alexandrinus, and after him, Origen, advanced and defended the doctrine of the restoration of all men to holiness and happiness. But whence came they by this doctrine?

Towards the conclusion of the second century, Alexandria, in Egypt, where the Christians had a school of much celebrity, gave birth to a new system of philosophy, which spread rapidly throughout the greater part of the Roman Empire. The votaries of this new philosophy *called themselves* Platonics. They did not, however, adhere to all the tenets of Plato, but selected from all the different

* It is true that before this, but not till after 150, the doctrine of Restorationism was advanced in the Sibylline Oracles, as above stated. It may be, also, that some of the Gnostic sects, which arose just before this in Egypt, held to something resembling the doctrine of Restoration.

schemes of philosophy what they deemed to be the truth, and thus formed their system. Hence they received the name of *Eclectics*, that is, *Selecters*. "The reason why they distinguished themselves by the name of Platonics, was, that they thought the sentiments of Plato concerning that most noble part of philosophy which has the Deity and things invisible for its objects, much more rational and sublime than those of other philosophers."* This scheme of philosophy received the particular approbation of Clemens Alexandrinus.†

This philosophical system underwent some changes, and was brought to perfection by *Ammonius Saccus*, who lived about this time, and who blended Christianity with his philosophy, and founded the sect of the *Ammonians*, or *New Platonics*, of the second century.‡

It is not necessary for my purpose, to show in what respect the *Ammonian* differed from the *Eclectic* philosophy. It is sufficient to remark, that they both adopted the doctrines of Plato respecting the Deity and the human soul. And Plato, it is well known, taught that the soul was originally a portion of the Divine Being, and that all souls will finally be restored to God and happiness.

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* Mosheim's Eccl. History, cent. 2, pt. 2, sec. 4.

† Mosheim's Eccl. History, cent. 2, pt. 2, sec. 6.

‡ See Mosheim on the Eclectic and Ammonian Philosophy.

"This new system of philosophy was imprudently adopted by Origen, and many other Christians, and was extremely prejudicial to the cause of the Gospel, and the beautiful simplicity of its celestial doctrines."*

That the doctrines of Christ had at this time begun to be corrupted by an alliance with Gentile philosophy, seems to be admitted by Mr. Ballou, in his "Ancient History of Universalism." He says of the latter part of the second century, "The Greek philosophy, which had begun to mingle with the doctrines of Christ, was rapidly modifying religion to its own perverse genius."

Here, then, we learn whence Clemens Alexandrinus and Origen came by their doctrine of the Restoration. They derived it, not from Christ, nor from his Apostles, but, *confessedly*, from the philosophy of Plato. But modern Universalism sprang from this doctrine of the Restoration:—so then Universalism, and not Orthodoxy, is the "*heathenish*" doctrine.†

This doctrine of the final salvation of all men has continued, with various modifications, from the time of Origen to the present. Comparatively few, however, of professing Christians have embraced it. But, *perhaps* with the exception of a few obscure cases in the

* Mosheim's Eccl. History, cent. 2, pt. 2, sec. 12.

† It is well known, I suppose, that Universalists contend that the doctrine of future punishment is a relic of heathenism.

seventeenth and eighteenth centuries, there has been no appearance of *Universalism* among professed Christians from the days of the apostles till after A. D. 1800. All this appears fully from the testimony of Universalists themselves,—who have written a history of Universalism, from the time of the Apostles till the present. The doctrine of Universalism,—i. e., that there is no future punishment,—may be considered as published to the world for the first time, within thirty years, by Hosea Ballou and Walter Balfour, the fathers of modern Universalism.*

Now is it not strange, if the Apostles fully taught all the churches which they planted, that there is *no future punishment*, that scarcely a trace of this doctrine can be found among those churches for seventeen hundred years after the death of the last Apostle? Is it not strange, that among all the learned divines who lived, for seventeen hundred years, including those who conversed with the Apostles face to face, not one should have discovered that Christ and his Apostles were Universalists? Is it not strange that this wonderful discovery should have been made, for the first time, within thirty years, by the Universalists? Is it not

* Article *Restorationists*, by Rev. Paul Dean, in the Encyclopædia of Religious Knowledge.--As I have said, it *may* be some obscure individuals believed and taught this doctrine in the seventeenth and eighteenth centuries.

strange that this thrice glorious truth should have been hidden from Polycarp, Ignatius, and others who lived at the very fountain of Christian knowledge, and revealed in these last days to Hosea Ballou and Walter Balfour?—the one proving beyond *all reasonable doubt*, that all men are saved because they have sinless souls, and the other, proving *also beyond all reasonable doubt*, that all men will be saved because they have no souls at all?* Highly favored men! How much reason have you to be thankful, that what has been hidden for so many centuries from the wise and the prudent, has been revealed unto you! Wonderful discoverers! Let the name of the discoverer of the New World be forgotten! Rise and ride upon the wings of immortal fame, Ballou and Balfour! Ye have redeemed man from the fears of wrath to come, and put a perpetual quietus to his troubled conscience! Come, ye "fearful, and unbelieving, and abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars!" Come, fear no more the "lake of fire,"—the "day of judgment and perdition of ungodly men!" Come, ye who have souls, and ye who have them not, for these men have found schemes

* It is well known, I suppose, that Messrs. Balfour and Ballou, found their respective systems of no future punishment, upon two totally conflicting principles,—the one denying the existence of a *spiritual* soul,—the other teaching the immaculate purity of the soul.

of salvation adapted to both classes! Come, sing the praise of these great discoverers, and raise to their memories the ever-during marble! But, alas for the wicked, there are, there *can* be, no such discoveries.

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SECTION IV.

Some general Remarks upon the Rise and Progress of modern Universalism.

We have seen, in the preceding section, that modern Universalism originated within a few years. The Rev. Paul Dean, a Restorationist, in an article in the Encyclopædia of Religious Knowledge, states, in effect, that there were none in this country who disbelieved the doctrine of future punishment, till about the year 1810. He says, "About the year 1818, Hosea Ballou, now of Boston, advanced the doctrine that all retribution is confined to this life." This statement, we suppose, is strictly correct. The doctrine of no future punishment, then, is a *modern invention*,—originated within thirty years,—and is, for the present, almost exclusively confined to this country.

But the doctrine of no future punishment grew out of Restorationism. And it is inter-

esting to trace the progress of this error through its rapid and radical changes from the days of Murray, till it has grown into the present gross delusion of modern Universalism. We can, however, but just glance at them. In 1770, John Murray arrived in this country. This man taught the final salvation of all men, on the principles of Relley, who held that man, by a personal and mysterious union with Christ, suffered in the person of his Savior all that the divine law threatened, and that the sufferings of man, either in this or a future state, are the necessary consequence of that blindness which prevents him from beholding the Lamb of God."* He was a Trinitarian, and believed in a future judgment, and future suffering. Ten years after the arrival of Mr. Murray, Elhanan Winchester, formerly a Baptist minister, began to preach the doctrine of the final salvation of all men, but upon principles entirely different from those of Murray. He believed that all who do not repent in this life, and receive salvation through the blood of Christ, will be punished with unutterable and protracted severity in hell, and, after having suffered the penalty of God's law, will be restored to happiness. We suppose that in all things except in the doctrine of a limited future punishment, he agreed with the Baptists from whom he separated. About ten

* Mod. History of Universalism, p. 432.

years after Mr. Winchester, Mr. Ballou "embraced the doctrine of the final salvation of men, but on principles different from those advocated by Mr. Murray or Mr. Winchester.* This man rejected, one after another, the doctrines of the Trinity, the atonement, the fall and sinfulness of man,—in short, all the essential doctrines of the Christian system; and, finally, about 1818, as has been remarked, advanced the doctrine that "the moment a man exists after death, he will be as pure and as happy as the angels." This doctrine he built upon the supposition, that the *soul itself is pure*, and sins only by being made subject to certain unholy propensities in the body; and, consequently, when the body is knocked off by death, the liberated spirit, in all its essential and native purity, ascends to take its place with angels and other immaculate spiritual existences. Since 1818, Mr. Balfour has taught the final salvation of men upon principles totally different from those adopted by all who have gone before him. He denies the existence of a spiritual and immortal soul, affirms that the whole man dies and is deposited in the grave, and that the resurrection is the grand event which introduces all into heavenly felicity.

Thus have the leading individuals, who have within the last sixty years taught the final sal-

* Mr. Page, a Universalist.

vation of all men, founded this doctrine upon principles totally and fundamentally disssimilar; yet each was confident—*proved*, as he supposed *beyond all doubt*—that his own theory was correct.

Truly, it should seem that he who determines to seek salvation by either of the schemes of these men, should first settle the question, *what kind of a creature he is*. Should he find himself a being mysteriously and personally united to Jesus Christ, he may expect salvation according to Mr. Murray's plan. If he finds himself possessed of a spiritual and immortal soul, guilty and polluted through sin, and has resolved not to repent and receive pardon and sanctification in this life, he may, according to Mr. Winchester, be cleansed by the fires of hell, and then ascend to heaven. Should he find himself endowed with a spiritual, and immortal, and sinless soul, whose only propensity to moral evil is through an irresistible impulse from his body, he should call upon Mr. Ballou, who has *contrived* a scheme precisely adapted to his case. If, on the contrary, he should come to the conclusion, after mature investigation, that he has *no soul*, without delay he should apply to Mr. Balfour, who alone can meet his condition.

Whether we look at Universalism as it is at the present day, or compare its present doctrines with those of past years, it is a mass

of heterogeneous and extravagant theories, opposed alike to each other, and to the truth. And, in its history in our country for the last sixty years, we see a verification of the scripture declaration, that "Evil men and seducers wax worse and worse, deceiving and being deceived."

The progress of Universalism has not been very rapid in this country. It is asserted, by its votaries, to be a *most pleasing doctrine;* and a most pleasing doctrine it most certainly is to the carnal mind. Yet, although the most untiring efforts have been made to spread it abroad, and though it has been preached in various forms in this country for about seventy years, yet, by their last returns, they have, in the United States and British Provinces, but 381 ministers, including Restorationists and Universalists. They do not give us the number of their churches or communicants. We think the number of these is extremely small. Now this increase of ministers among them is proportionably far less than among evangelical denominations.

The number of Methodist ministers in this country is not far from 3,000. Yet this sect commenced about the same time with the Universalists. There are nearly three times as many young men in preparation for the ministry, under the patronage of the American Education Society alone, as there are Universalist ministers in the United States. Since

the days of Murray, many Missionary ties have been formed in this country Europe. Supported by these Societies 1,000 missionaries are now laboring in lands. Thus we see, that though the p of this error has been considerable, c plated by itself, yet, compared with th gress of truth, it has been but little ;– have, as yet, nothing to fear for the C though it must be matter of great grief ery Christian, that so many of our fello have embraced this fatal delusion, and a exposed to that future punishment, wh istence they affect to disbelieve.

We have thus seen, in our investi relating to the origin and progress of U salism, that it is entirely A MODERN INVE and therefore *must be false.*

CHAPTER II.

UNIVERSALISM NOT ACCORDING TO GODLINESS.

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We have seen, from our investigations in the preceding chapter, that Universalism is entirely a modern invention—utterly unknown in the days of Christ and the Apostles,—and, of course, cannot be the truth. But the *mode* of showing the falsehood of this system, there adopted, cannot be within the reach of all; yet all are commanded to *prove*, or *test*, the religious doctrines which come in their way.

But have the scriptures imposed on us a duty which we have not the means effectually to accomplish? Are we required to "prove all things," when we are not furnished with tests sufficient to enable us to distinguish between the true and the false? Certainly not. The doctrines of Christ do not so resemble the doctrines of devils, that it is difficult to distinguish the one from the other, even by one of

no extraordinary powers of discrimination he be an honest seeker after truth. T marks of distinction are prominent, clear decisive.

One mark of the doctrines of Christ—a m so conspicuous and well defined that even "wayfaring man" need not fail to discern —is this: *their tendency is "according godliness."* In all who cordially embr them, they work renewal of heart and refo ation of character—producing that temper deportment called godliness.

The scriptures exhibit this as the distinc mark of the true doctrines. Thus (Tit. 1: Paul speaks of the "*truth which is a godliness,*" and (1 Tim. 6: 3) of "*the d trine which is according to godliness.*" H we are taught that the grand peculiarity the "words of our Lord Jesus Christ," is, t they are "*according to godliness.*" In they are wholly peculiar,—unlike all other ligious doctrines found in the world. No c ers tend to promote godliness, but are "error of the wicked" (2 Pet. 3: 17),— cherished by wicked men,—promote no newal of heart, no reformation of charact but in all their tendencies are opposed to g liness.

It should be remarked, also, that the h tendency of the doctrines of the gospel is seen only in the lives of those who have ceived them into their hearts. They exert

indirect or *reflected* influence upon great multitudes of others. Thus, in a community where the gospel in all its purity is generally preached, though comparatively few believe "with the heart unto righteousness," and with their "mouth" make "confession" before the world; yet by a kind of indirect influence, it benefits the whole community, giving it a higher intellectual, and a purer moral character.

The truth of this is seen in the history of every people upon whom the gospel has exerted any considerable influence. They have been enlightened, orderly, and happy, invariably in proportion to the degree in which the gospel has borne upon them. All that distinguishes our own happy New England from the most degraded portions of the heathen world, is to be attributed to agencies, the life and power of which were the doctrines of the gospel. Upon no people of the world has the gospel exerted so general and so continued an influence as upon the people of New England, especially from its first settlement to the time of the Revolution; and probably no people, as a whole, have been more enlightened, virtuous and happy.

Thus we perceive that the doctrines of Christ are "according to godliness," whether we look at their effects in the lives of those who have embraced and loved them, or at their influence on the whole moral character

of that community in which they are published. But this never is, and in the nature of things never can be, the effect of false doctrines. They tend to degrade and corrupt. They foster sinful propensities, and lead men on to ruin.

How prominent and decisive, therefore, are the distinguishing marks of the true doctrines, and how justly are we commanded to discriminate between the true and the false, since discrimination is so easy a task,—and how inexcusable a mistake.

By this test we may "try" Universalism. I ask, then, has this system the distinctive marks of the true doctrines? Is IT ACCORDING TO GODLINESS? Does it tend to promote in those who love and embrace it, obedience to God? Does it change for the better the moral aspect of that community in which it is published? If so, it is true, and should be embraced. If not, it is false, and should be rejected and opposed.

The question, then, which we shall endeavor to settle in the present chapter, is this,—*Is Universalism according to godliness?* The mode which I have chosen to answer this question, though singular, certainly cannot be objectionable. It is contended by the advocates of this system, that Christ and the Apostles and the first Christians, were Universalists. For the sake of the argument, we admit this. We will call them Universalists. It will be

admitted, also, of course, that Christ and the Apostles and their immediate disciples believed and taught doctrines which were "according to godliness;"—doctrines which promoted in them and others, obedience to God's law. The *lives* of Christ and the Apostles and the first Christians, do, therefore, exhibit the godliness which the truths preached by them tended to promote. It will be admitted, also, I doubt not, that the same doctrines promote the same obedience in all who embrace them, in every age and country,—that those who believe the doctrines taught by the Apostles and first Christians, will *evince* their faith by conduct in some good degree resembling the conduct by which *they* evinced *their* faith in these doctrines,—that those who *believe* like the first Christians should *act* like the first Christians.

If, then, the *conduct* of modern Universalists corresponds in a good degree with the *conduct* of the apostles and first Christians, the inference is just, that their *doctrines* have the same correspondence. If, on the contrary, there is a wide and fundamental difference with respect to their *conduct*, we must conclude that there is the same wide and fundamental difference with respect to their *doctrines*, and that the doctrines of modern Universalists are not according to godliness. My mode, then, of settling the question,—*Is Universalism according to godliness?* is, to *com-*

pare modern Universalists, with respec their conduct, with the primitive Christi And, as for the sake of the argument we l admitted them to be Universalists, our a ment may be entitled, *Ancient and Mo Universalists Compared.*

I remark,—

1. *Ancient Universalists regarded the bath as a sacred day,—kept it holy unt Lord, and on that day punctually assem together to worship.*

It abundantly appears from the script that the churches, under the immediate struction of the Apostles, and by their d tion, set apart the first day of the week sacred Sabbath, and scrupulously assem together to worship on that day.

Says that excellent ecclesiastical histo Dr. Mosheim, "All Christians were unanin in setting apart the first day of the week which the triumphant Savior arose from dead, for the solemn celebration of public ship. It was founded on the appointmer inspired Apostles, who consecrated that to the same sacred purpose, and was ob ed *universally throughout all the Chris churches.*" Concurrent with this testimo that of all the Christian fathers.

Such was the conduct of primitive C tians relating to the Lord's day. But ho it with modern Universalists? I do not

how it is with some few individuals, but, *generally*, how do they observe the Lord's day?

Of *professed* Universalists throughout the country, the *average* attendance upon public worship, counting fifty-two Sabbaths in the year, cannot exceed one-fourth. We think it does not exceed one-eighth. In this town, the year past,* though there are not less, as I suppose, than two hundred *professing* Universalists, and though under the excitement of the novelty of a new and beautiful meeting-house, the average number of attendants on the Sabbath at their place of worship, cannot exceed *twenty-five!*† A portion of these

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* Ending March, 1838.

† This, Mr. Ballou denies. He says "the facts are" that in the year ending March, 1838, their congregations averaged from between 150 and 200: and that the following year the average was greater than this. But "the facts are" these; and learned *by actual count*: They met about ten times in the year ending March, 1838. Their congregations averaged about 50 in the winter, and about 70 in the summer, but we will say 70 the year round. This would make an average, counting fifty-two Sabbaths in the year, of about 14 each Sabbath! In the year ending April, 1839, their congregations numbered in the winter and spring from 22 to about 60; in the summer they averaged about 70; but we will say 70 the year round, making an average, counting 52 Sabbaths in the year, (for they had, this year, 26 meetings) of about 35. This we are confident is large. So much for Mr. Ballou's average of between 150 and 200.

He says the reason why they do not meet oftener is, that they cannot obtain ministers. And I may say that the reason why they cannot obtain preachers is, that

were from other towns. Here, then, the average number of attendants upon public worship is not over one-eighth of the whole Universalist population. We think this a fair specimen of Universalists generally, in this respect. The average in some towns may be more; in others, it is certainly less. In this part of the country, where they have large societies, they seldom meet on the Sabbath for worship oftener than once in two weeks; *very commonly*, not oftener than once a month: some do not meet so frequently: other considerable societies have no stated meetings at all. I have never known that Universalists have attempted religious exercises on the Sabbath without a minister.

To a considerable extent, it is the practice

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they *will* not raise the requisite support for a minister. Before about four years ago, as I am informed by one of the sect, the Universalists of this town did not pay, out of their own pockets, for the support of preaching, ten dollars for ten years. These people throughout the land do not pay, according to their ability, one tenth as much as people of other denominations. I saw it stated by one of their own papers, in substance, that it was not uncommon for a man, while a member of a "Partialist" church, to pay some 20 dollars a year for the support of preaching, but when he becomes an Universalist he will not pay a quarter of that sum. It is obvious enough, that however much they love their "*precious faith*," they love their *precious money* more. We need not fear that Universalists will give much money for the promulgation of their own sentiments, unless it be through the influence of party spirit, or some other spirit distinct from that of the gospel.

of leading Universalists in this region, to visit their friends on the Sabbath, and spend the day in the interchange of secular conversation. This consecrated day, also, in which the families of primitive Christians appeared as solemn worshippers in the sanctuary of God, is *frequently* employed by the young people of Universalist families of the present day, in the diversions of the walk, or the ride, or in excursions of hunting and fishing. In relation to the Sabbath, therefore, the doctrines of modern Universalists cannot be according to godliness.

2. *Ancient Universalists regarded strictly the command of Christ in relation to baptism.*

The practice of the Apostles and primitive Christians relating to baptism, is so well understood, as to supersede the necessity of remark upon the subject.

But how do modern Universalists regard this command of Christ? It is almost entirely disregarded. There are among us, middle-aged men, who have been acquainted with Universalists from their childhood, who never saw baptism administered or received by a Universalist. Such an event would be a *strange thing* at the present day. It is believed that many Universalist ministers have never been baptized.

Now I ask, why is it that this absolute command of our Savior is rejected and trampled

under foot by Universalists? Why is it that those who profess to love Christ above all others, are not willing, by this most solemn and interesting ceremony,—a ceremony of their Savior's own appointing, to consecrate themselves to him before heaven and earth? The answer is at hand: their doctrines *are not according to godliness.* They hold that, "there is no condition beyond the grave," even for those who disobey Christ, "but that in which they are as the angels of God in heaven." Hence, they disobey Christ, and, nevertheless, expect to receive his benediction, "Well done, good and faithful servants."

3. *Ancient Universalists obeyed Christ in celebrating the Lord's Supper.*

This command of our Savior was most sacredly regarded by the first Christians. All the churches immediately under the instruction of the Apostles, *frequently* celebrated this interesting festival.

But have modern Universalists thus regarded this command of our Savior? Almost universally it is disregarded. It would be a very strange sight among us, to see Universalists celebrating the Lord's Supper. There are multitudes, who have been from their earliest years acquainted with Universalists, and never have seen such a thing. I once attended a convention of the ministers of this denomination from different parts of New England: they separated without commemorating the

sufferings of our dying Lord. In doing this, however, the conventions of other denominations find their happiest hours.

But why is it, that this dearest command,—dearest certainly to the lover of Christ, is disregarded, and apparently despised by modern Universalists? Can they not commemorate the death of that beloved One who died for them, even when enjoined by his dying words? In this respect, therefore, Universalism is not according to godliness.

4. *Ancient Universalists used to organize themselves into churches with proper officers, such as bishops, or elders, and deacons.*

Of this there can be no doubt. These churches are frequently mentioned in the New Testament.

But in this respect, what is the practice of modern Universalists?—not in a few instances, but *generally*? In all my acquaintance with Universalists, I have not found an organized church, or seen, to my knowledge, a single Universalist deacon. Universalist deacon! What a strange phrase!

Mr. Dean, a Restorationist, of Boston, says, that "in some instances, there is an open opposition to the organization of churches among Universalists."* Generally, this admirable arrangement in God's plan for extending his kingdom in the world, is disregarded by them.

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* Ency. of Relig. Knowl. Art. *Restorationists*.

I was once conversing with a gentleman of this order, who admitted the obligation to organize churches, and said he had frequently proposed the subject to their ministers, who also admitted the obligation, but after all, would attempt no such organization. But had not these ministers more foresight than their zealous lay brother? Did not they perceive, that after they had excluded the drunkard, the profane, and the open Sabbath-breaker, which, of course, they must do, that the number left to organize into churches would be *extremely small?* Here, also, Universalism is *not according to godliness.*

5. *Ancient Universalists exercised upon the members of their churches wholesome discipline, and excommunicated incorrigible offenders.*

St. Paul directed "to withdraw from a brother who walked disorderly;" "to rebuke them that sin, before all, that others may fear;" "to reject, after the first and second admonition, a heretic, or a person who creates division among its members." Agreeably to these directions the first Christians practised.

But what a strange sight it would be to see a company of Universalists disciplining a profane swearer, or a Sabbath breaker! These people hold to an "*impartial*" grace, and, therefore, would not exclude from their fellowship even the drunken "candidate for glory." And why should they attempt to make

the church purer than heaven itself, whose doors are open alike to the pious and impious?

Generally, we may say this wise and salutary arrangement of Christ to promote the purity and efficiency of the church, is totally neglected by modern Universalists.

6. *Ancient Universalists were instrumental of converting men.*

By *conversion*, here, I do not mean a mere change of *opinion*, but an essential change of *heart*, followed by a reformation of life: I mean such a conversion as renders the profligate sober; the drunkard, temperate; the malignant, kind; the resentful, meek; and the proud, humble. Such is the change which I mean by conversion;—a change of heart, a reformation in the life: and such conversions took place through the instrumentality of the primitive Christians.

Take the case of the Corinthians as an illustration. (1 Cor. 6: 10.) Says Paul to them, "be not deceived: neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such *were some of you.* But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." These were real conversions: most abandoned men were "washed, sanctified, and justified." *Again, Peter* says to the Christians scattered

throughout the provinces of Asia Minor, "for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." These Christians were once grossly wicked, drunkards, lascivious, and idolaters: but through the instrumentality of the gospel, they were converted,—changed in heart and character. These cases will serve for a specimen of the conversions that were effected through the instrumentality of the primitive Christians.

But have modern Universalists been the instruments of *such* conversions? Have they been instrumental of *any* conversions? To determine this, it will be necessary to take cases in which there can be no dispute. It might be somewhat difficult to decide whether persons educated under religious influences, and of correct external deportment, have experienced a change of heart or not. To determine, then, whether modern Universalists have been instrumental of converting men, it will be necessary to choose, if we can find them, such decisive cases as those Corinthians mentioned by Paul, or those Asiatics named by Peter,—men decidedly wicked in the worldly acceptation of the term; the profligate, profane, and intemperate, for instance. Have

such men been converted,—changed in heart, reformed in conduct, through the preaching of modern Universalists? In times of primitive Christianity such men were converted. Such men are converted at the present day,—made better men in all the relations of life. But have any such cases occurred through the preaching of Universalism? We hesitate not to answer in the negative. After diligent inquiry, I cannot learn that any such conversions have ever been attributed to the instrumentality of Universalism.—A conversion of the kind would be considered *wonderful.* I asked an aged and active Universalist of this town, who says he can recollect when Murray first preached in this country, sixty years ago, if he had ever *heard*, or *known* that *one* wicked man was ever converted and made better through Universalist preaching? He said he *had not!* Corresponding with the testimony of this individual, is that of several others, whom I have questioned on this subject.

Now look at this! "The law of the Lord is perfect, *converting the soul.*" The great *design* in publishing the gospel in the world was to *convert* men. Its invariable *tendency*, as learned by experiment, is to *convert* men. It is the sword of the Spirit, by which the carnal mind is slain. Such it was when wielded by Paul. Such it is in the hands of the modern minister of Christ. Yet these modern Universalists have been, as they suppose,

preaching "this law of the Lord" for sixty years in this land, and *not one is converted!** —been valorously brandishing the sword of the Spirit for sixty years, and *not one is slain!* —not one pricked in the heart!

What is the necessary inference? Are not sixty years long enough to make a decisive experiment? If so, the unavoidable conclusion is, that the doctrines of modern Universalism are not the "law of the Lord" which converts the soul. The sword which they have been so bravely wielding is not the "sword of the Spirit."—In other words, their doctrines are not according to godliness.

Let but one wicked man be converted,—purified and elevated in his character, *plainly* through the preaching of Universalism, and it would do more to establish its truth, and awaken the confidence of good men, than all the nicely framed arguments that ever were, or can be written by its advocates. It would then be seen, that Universalism is good for something,—that it aids in extending the great kingdom of righteousness. But as it is, how plausible soever the reasoning by which it is sustained, what candid man does not discern that it is *good for nothing*. Good for nothing?—Worse than nothing. For not only does it not convert men, but it is in the way

* It is seen from this that Restorationism is as inefficient as Universalism.

of their conversion. The abandoned to all wickedness never are reclaimed, and turned to God, till they forsake Universalism.

7. *Ancient Universalists were instrumental of revivals.*

A revival, as generally understood at the present day, is where, through the instrumentality of preaching and prayer, an unusual number are converted in a given time. The history of primitive Christianity is little else than a history of successive revivals. These revivals commenced, it would seem, even before the preaching of Christ. What a revival under the preaching of John the Baptist! While he was "preaching in the wilderness," "Jerusalem, and all Judea, and all the region round about Jordan," Pharisees, Sadducees, and publicans, "went out to him," "and were baptized of him in Jordan, *confessing their sins.*"

The most "fanatical" revivalist of our times has not made so much disturbance among the people as did John the Baptist. He boldly warned the Sadducees and Pharisees of the "wrath to come," denounced them as a "generation of vipers," and spread before their minds the terrors of unquenchable fire.

We have also accounts of interesting revivals under the preaching of the Apostles. Was not that a glorious revival on the day of pentecost, when three thousand were converted and baptized, and "continued steadfast in the *Apostles' doctrine* and fellowship, in break-

ing of bread and in prayers?" Was not that an interesting revival when Peter preached to the multitudes who came together, upon the healing of the lame man, when at least 2,000 were converted? Was there not occasion for "great joy in that city" of Samaria when Philip "preached Christ unto them," when "the people with one accord gave heed to the things which he spoke," and "were baptized both men and women?" Behold another revival at Cesarea, when Peter preached to the "many that were come together," at the house of one Cornelius, when the "Holy Ghost fell on them that heard the word," who were "baptized in the name of the Lord." We read in the 11th chapter of the Acts of the Apostles, of another revival, at Antioch, where "a great multitude believed and turned unto God." But to mention all the revivals of those times, would be to give a history of primitive Christianity.

It is proper to notice one or two features common to these revivals. They were attended with much excitement. Many were excited in *favor* of religion, and many were excited *against* it. Great multiudes were brought together, generally from motives of curiosity, and not unfrequently, it would seem, remained together for several days. Very commonly, those who preached, and those who were converted, were slandered and persecuted by their excited and enraged opposers. One revi-

val, and a very powerful one, was esteemed, it would seem, at least in its commencement, a *drunken frolic.*

But who ever heard of a revival among Universalists? *Universalist revival!*—a thing unheard of. Who ever saw a multitude under Universalist preaching "pricked in the heart," and, in the anguish of a wounded spirit, inquiring what they should do to be saved; —while wicked men around were excited with rage, slandering and persecuting? Such things occurred in ancient times, and they occur in the present day, where the truth is preached. But what a *wonderful*, not to say *ludicrous*, spectacle it would be to see a congregation who had just been listening to a discourse attempting to prove that they were all going to heaven as fast as time could carry them, inquiring, with trembling, what they should do to be saved!

So far from promoting revivals, modern Universalists *oppose* them—traduce and abuse both the promoters and the subjects of revivals.

I must beg leave to introduce here an extract from a Universalist paper, which may be considered a fair specimen of the general feeling and language of Universalists in relation to revivals. It is in the form of question and answer, as follows:—"Ques. Are clergymen the cause of revivals? Ans. Yes: they are "got up" by them. Ques. Why do they

get them up? Ans. To support a sinking system.* Ques. When is the most favorable time to have a revival? Ans. In the evening. Ques. Why? Ans. Because people are more easily frightened then. Ques. Who are the subjects of revivals? Ans. The *weak-minded* and the *illiterate*. Ques. Are there more females than males? Ans. Yes: the greater part are females. Ques. What is the reason of this? Ans. They are more easily excited than males. Ques. Are revivals less frequent than formerly? Ans. Yes. Ques. What is the cause? Ans. People are more enlightened than formerly. Ques. Then as people obtain light, revivals will become less frequent, will they not? Ans. They will. When people reason on religious subjects as they do on the common business of life, then revivals will sink into oblivion never to rise again." (Religious Enquirer, vol. 8, p. 232.)

I should not have introduced this scurrilous and slanderous extract; but I could not so well in another way show the mind and language of Universalists in relation to revivals. This extract is in perfect keeping with the whole tone of their writings upon this subject.

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* For a great many years, as Universalists conceive, all other denominations are going down, and they are coming up. So true is this, that the Methodists, who began with the Universalists in this country, have *only* 3,000 ministers, and the Universalists have 300!

Their papers abound with the most gross and slanderous opposition to revivals.

"When men obtain light," then, "revivals will sink into oblivion!" We are to presume, therefore, that the people who were the subjects of those revivals under the preaching of the Apostles, would not have been thus excited, if they had been a little more *enlightened!* —as intelligent as modern Universalists, for instance, who have no *such* excitements. It does not appear, however, that the "*getters up*" of these revivals held their meetings in the *night*, or that their congregations were principally *females*. We must presume that if Peter had possessed a little of the wisdom of a modern Universalist minister, he would not have "*got up*" such a crazy excitement on the day of pentecost! Had the "subjects" of that revival been as *strong-minded* and as *learned* as modern Universalists, they would not have been so frightened at the *fanatical* harangues of the Apostles. They would have been "disgusted" at "such dishonorable exhibitions of the character of God!" Had a few modern anti-revival pamphlets been circulated among the multitudes who flocked into the wilderness to hear John, they would have speedily returned to their homes, and left the Burchardistic bigot to rant about his "wrath to come" and "unquenchable fire" to the naked rocks. But *then* men had not learned,

we suppose, "to reason upon religion as upon the common business of life!"

Here, again, we see a total dissimilarity between the primitive Christians and modern Universalists;—therefore, Universalism cannot be according to godliness.

8. *Ancient Universalists were eminently praying men.*

Jesus Christ was a man of prayer. Frequently he retired to pray in secret. The Apostles were praying men. They prayed in secret, in public, and in the social circle. Private Christians prayed "with all prayer." They met together *frequently* to pray. All this abundantly appears from the New Testament.

But how is it in this respect with modern Universalists? It is not my province to say that they do not pray in secret. I can only say that I have read of their publications, which discourage secret prayer, as taught by Jesus Christ. But who ever heard of a Universalist prayer-meeting? What amazement would run through a neighborhood or town, were it announced that the Universalists had appointed a meeting for *prayer!* I never heard a lay Universalist pray any where, nor a minister, but in a pulpit.*

* The author of "Lectures on Universalism" has remarked, "After considerable inquiry, it could not be found that there was one among them all (Universalist ministers) who daily practice family prayer. One of

As a general thing, I believe both ministers and people neglect the daily worship of God in their families.

It has frequently occurred within my observation, that a congregation of Universalists have assembled together on the Sabbath, and because no preacher came, as was expected, to entertain them with an argument against "wrath to come," or with *funny stories about "the Orthodox,"* after spending part of the day, the old in merry talking and the young in merry making, have separated without even a prayer to God in his sanctuary. How widely different their conduct in this respect from that of primitive Christians. Here, also, we see that their doctrines are not according to godliness.

9. *Primitive Christians were actuated by an ardent missionary spirit, and actually sent missionaries to the heathen in all the accessible parts of the world.*

The spirit of Christianity is a missionary spirit. Its author was a missionary from heaven to this lost and ruined world. And it was his last command, a command binding on all

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them not long since proclaimed to the world that he should offer no more prayers in public. What were his reasons I know not. He belike

'Refused to heaven to raise a prayer,
Because he 'd no connection there:
His humble vows he would not breathe
To powers he'd no acquaintance with.'—*Trumbull.*"

his disciples in every age, so far as it is practicable, "Go ye into all the world, and preach the gospel to every creature." Primitive Christians obeyed this command, and went forth preaching the gospel to surrounding nations. Under the immediate direction of the Holy Ghost, Paul went throughout the regions of Asia Minor, Macedonia and Greece. So vigorously was this work prosecuted, that in the very age of the Apostles, the doctrines of the gospel had been proclaimed throughout the greater part of the Roman Empire. Missionaries were sent to the Germans, Spaniards, Celts, and Britons, certainly not long after the death of the Apostles, if not before. These nations were then Pagans and savages. Pantænus, head of the Alexandrian school, carried the gospel to the inhabitants of Arabia Felix. Pothinus and Irenæus, from Asia, planted the standard of the cross beyond the Alps in Gaul, now France, and churches were established at Lyons and Vienna. Learned and pious men, with great diligence and zeal, translated the scriptures into various languages, and spread copies of them among the heathen nations.

But how do modern Universalists act in regard to the great enterprise of evangelizing the world? Not a missionary have they sent to the heathen. Not a Bible have they translated for those who have not this invaluable treasure. Not an unwritten language have they reduced to writing, to carry to a benight-

ed people the light of science and the comforts of civilization. But on the contrary, they have uniformly opposed the missionary operations of others.

I know we are told by Universalists, sometimes, that this command of our Saviour to "preach the gospel to every creature" was completely accomplished by the Apostles, was meant exclusively for them, and is not binding on us in these last days. This is not so. The first Christians *could* not preach the gospel to every creature. They seemed to have spread the truth to the extent of their power. But they could go little beyond the Roman Empire. They *knew* of little beyond. They had no means of traversing oceans, and making voyages of discovery. But in the days in which we live, things are greatly changed. The whole world is laid open to the missionary of the cross; and he can reach its utmost bounds as easily as Paul could reach the western extremities of the Roman Empire.

Thus God, in the inspiring language of his providence, is pointing to the wide world as the sphere of the Christian's labor,—and is saying, Enter and reap, for the field is white already to the harvest. And by his Spirit he is arousing a missionary zeal throughout the churches, and several thousands of missionaries have already gone.

"High on the pagan hills, where Satan sits
Encamped, and o'er the subject kingdom throws

Perpetual night, to plant Immanuel's cross,
The ensign of the gospel, blazing round
Immortal truth."

No class of men, the primitive Christians excepted, have exhibited such disinterested zeal, such genuine self-denial, as the modern missionaries of the cross. No enterprise so truly benevolent, noble, and heavenly, as the missionary enterprise of these times. None so signally owned and blessed of God. Multitudes of men that were once wallowing in all the filth and misery of heathenism, have been redeemed, sanctified, and elevated, and are rejoicing in the light and blessings and hopes of Christianity.

But these men, in whose bosoms are enkindled the quenchless fires of Apostolic zeal, are vilified: and these enterprises, thus fraught with blessings to those who are ready to perish, are opposed unceasingly by modern Universalists.

It is when contemplating these heralds of "glad tidings" to those who sit in darkness, and listening to the "new song" which from so many dark places is ascending in melodious accents and mingling with the peals of the same song, as they roll down from the higher and purer world,—that the malignant tones of these opposing Universalists grate with peculiar harshness upon our ears. With the spirit of these men, and the sentiments of this song, they have no sympathy. They see in the zeal

which led a Martyn, a Fisk, a Parsons, and others, to sacrifice their lives in foreign lands, —in the love which impelled a Mrs. Judson and Newell and Winslow to forsake their homes forever,

> ———"and all the cultivated joys,
> Conveniences and delights
> Of ripe society,"

to toil unto death beneath burning suns to enlighten and save poor heathen men,—but the most base and selfish motives! "These are the Pharisees," say they, "who compass sea and land to make one proselyte."* They affect to believe "that sordid avarice and unbounded ambition are the soul and spirit of the whole scheme," and "that the blind superstition of the people is the fulciment which supports this huge mass of priestcraft,"†—and have uniformly assailed the whole missionary enterprise of modern times with slander as false as malignity can originate, or brazen-faced depravity promulgate.

I do not attribute this wickedness to the great mass of Universalist people. They probably know and care but little about this subject. But I attribute it to editors of papers and ministers, who know better, and whose opposition bears all the marks of malice.

The spirit and conduct, therefore, of modern Universalists is totally unlike the spirit and

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* H. Ballou. † H. Ballou.

conduct of primitive Christians, and must spring from totally different causes.

10. *Ancient Universalists spent no time to prove that there is no future punishment.*

As we have seen in the preceding chapter, the Jews, with the exception of the Sadducees, in the days of our Savior, believed, that at the end of time there would be a general judgment; that all men, angels and demons would be assembled at the jndgment seat of God; that then, righteous sentence would be passed upon all: and that the wicked will go away into everlasting punishment, but the righteous into life eternal.

But what did Christ and the Apostles do with these doctrines of their countrymen? They uttered not a sentence, in direct terms, against them. They opposed, in the most absolute and indisputable language, every religious error of their times; but against the doctrines of "a judgment to come," and "everlasting punishment" for the wicked, they *never uttered one unequivocal sentence,*—never positively *denied* these doctrines, much less *maintained one formal argument* against them.

How totally unlike this the conduct of modern Universalists! Primitive Christians preached *not at all* against the doctrines of future punishment; modern Universalists preach against *scarcely any thing else.* Nineteen-twentieths of all their preaching and writings

is to prove that there is no hell in another world,—no "day of judgment and perdition of ungodly men." I have scarcely read or heard a sermon by a Universalist, the principal scope of which was not to prove that there is no future punishment.

One has heard, over and over again, the story of the Valley of Hinnom, and the stale, borrowed and *garbled* criticisms upon *Gehenna, Hades or Sheol, Tartarus, Aion,* and *Aionios,* till he is quite nauseated with the nonsense. Such a display is made of Greek and Hebrew by Universalist ministers,—even the most illiterate of them,—that the comparison of a "walking Lexicon"* seems strikingly appropriate. So frequently are they giving new translations of the passages which stand in the way of their favorite doctrine, that I wonder not at the remark of the good lady, who, on returning from a Universalist meeting, informed me that the "minister said the Bible was not put down right."

Who has not heard, over and over again,

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* "On the strength of a little second-hand learning, such as it is, upon these words (Gehenna and Hades, &c.), they take on the airs of a walking Lexicon, and astonish the vulgar with the oracular authority and sesquipedalian ponderosity of their speech."

"Besides 'tis known they can speak Greek
As naturally as pigs squeak;
And Hebrew is no more deficile
Than to a blackbird 'tis to whistle." BUTLER.

[*Lectures on Universalism, p.* 69, 3*d ed.*

the story of the destruction of Jerusalem, until he half imagines that the Bible was given for no other purpose but to inform us, in these last days, that, in the days of Christ, Jerusalem *was to be* destroyed.

11. *Ancient Universalists preached the "terrors of the Lord," in the most direct, positive, and terrific manner.*

Says Christ: "Fear him who is able to destroy both soul and body in hell." "Ye generation of vipers, how can ye escape the damnation of hell?" "If thine eye offend thee, pluck it out; it is better to enter into life with one eye, than having two, to be cast into hell, where their worm dieth not and the fire is not quenched." With such sententious and terrific language did Christ warn the sinner of his doom. So did the Apostles. In awakening terms, they kept before the mind of the wicked the terrors of "a judgment to come," and enkindled upon his conscience the fires of future woe.

Who needs to be told that modern Universalists never do this? *They* "never preach up terror." *They* never alarm the sinner, or shake him in his purposes of rebellion. True, they tell the people they must live soberly and righteously, and if they do not they will all go —to heaven. No sinner was ever yet alarmed under Universalist preaching. Indeed, any alarm would be ludicrous. Laughable indeed, it would be, to see an audience weeping and

trembling in the presence of an Universalist minister, who, with pleasant face and merry wit, is exploding the doctrines of "hell and damnation," and proving that there is "but a step between them and heaven! The wicked only learn from the Universalists to consider sin as a trifle, to laugh at a "day of judgment," and trample under foot the commands of God.

12. *The doctrines of Ancient Universalists were hated by wicked men.*

That wicked men (I mean those who were abandoned to open vice) hated the doctrines preached by Christ and the Apostle, is most clearly taught in the scriptures. When John preached, Herod was offended. At the preaching of Christ, a whole congregation was filed with rage. When Paul reasoned, Felix trembled. The very *tendency* and *design* of the gospel is to convince the sinner that he is in the gall of bitterness, and bonds of iniquity. Christ asserts in effect, that those whose "deeds are evil" love "darkness," that is, falsehood, rather than the "light," or truth.

Now do wicked men,—the Sabbath breaker, the profane, the gambler, the drunkard, hate the doctrines of Universalism? How wonderful it would be to see a congregation of such men, filled with rage and gnashing with their teeth at a minister of the "impartial grace" while engaged in proving to them that they could not fail of everlasting bliss!

Ah no: This is the "pleasing doctrine" to all abandoned men. There must be a radical difference, then, between the doctrines of the primitive Christians and modern Universalists.

13. *Wicked men used to hate ancient Universalists themselves.*

Wicked men not only hated the *truths* taught by primitive Christians, but they hated *those* who taught them. Christ was hated of men. The history of the Apostles is but a history of persecutions. Particularly, how was it with Paul? Bonds and afflictions awaited him in every city. At one place he is cast into prison; at another, stoned and dragged out of the town; at another, "lewd fellows of the baser sort" drove him from their city.

Now are modern Universalists thus treated by the profligate and abandoned? It is not uncommon, even in this land of laws, for men who preach the truth with great plainness, to receive expressions of peculiar displeasure from this class of men.

But would it not, indeed, be wonderful to see "lewd fellows of the baser sort" following an Universalist minister with maledictions and slander, for assuring them that they were flying to glory on the rapid wings of time? Who of all men so highly esteemed by the abandoned to all wickedness, as he who can entertain them on the Sabbath, with his vulgar and trite witticisms of "hell and the Orthodox?" How apparent the delight with which they

hang upon his lips. With what *gusto* they swallow down the "blessed doctrine." How warmly they praise the eloquence and benevolence of the man who proclaims it. There must be, therefore, an essential difference between primitive Christians and Universalists.

Our next point of comparison, granting Christ and his Apostles to be Universalists, exhibits them as much inferior to modern Universalists. We remark, then,

14. *The Apostles could not preach Universalism so intelligibly as modern Universalists.*

Christ and his Apostles found the Jews believing in a future judgment and everlasting punishment. Yet they *opposed* these tenets so awkwardly that those who heard them fully believed that they meant to *teach them!* This blundering mode of teaching Universalism, which conveyed ideas directly contrary to their meaning, involved the Apostles in many very serious difficulties. According to its present votaries, there is nothing in Universalism "*that is in any way calculated to excite unpleasant forebodings, or to give birth to any sensations other than those of the purest satisfaction.*"* It must have been through a mere slip of the tongue, then, that Stephen "*cut*" those who heard him "*to the heart*,"

* Mr. Everett, as quoted in "Lectures on Universalism."

and caused them to *gnash on him with their teeth.* Had not Paul blunderingly told Felix of a "judgment to come," he would not have excited such "unpleasant forebodings," in his mind. Had he plainly informed those "lewd fellows" of Thessalonica that they could not fail of heaven, and not, by an uaccountable mistake, talked of an "everlasting destruction from the presence of the Lord," for all those who "obey not the gospel of the Lord Jesus Christ," they would not so unceremoniously have driven him from their city. Universalists of the present day get into no such difficulties. They preach Universalism so plainly, that it "excites no unpleasant forebodings, nor gives birth to any sensations," even in the mind of the "lewd," "other than those of the *purest satisfaction.*"

Besides, there are many things in the conduct of the Apostles, which would lead us to believe that they could not only not *preach* Universalism so plainly, but that they did not so well understand the system as modern Universalists. For we are sure that if Paul had known as well as Mr. Balfour that there is no soul to save, he would not have wandered from city to city, a thing for lewd fellows to stone and whip—and been "made all things to all men, that he might by all means *save some*"! Had he *fully understood* that not a son of Adam is in danger of damnation, he would not, for the space of three years, in the

city of Ephesus and surrounding country, have warned the people day and night with tears! No modern Universalist is seen in the silly predicament of warning a sinner with tears. They *know* better.

The Apostles not only got *themselves* into difficulties, by their ignorance and blunders, but they have involved the whole Church in an error for eighteen hundred years. With very limited exceptions, all Christians, from the days of Christ, have supposed that the language of the Apostles conveyed the ideas of a future judgment and future punishment.

Now modern Universalists preach the doctrines of "impartial grace" so intelligibly, that, should their writings survive the lapse of ages, no one will ever misapprehend their meaning. They teach that there is no hell, and no wrath to come, so plainly, that the most besotted drunkard understands them perfectly, and swallows down their doctrines with as good a relish as his brandy! What a pity, therefore, that some of our modern Universalists had not been in the place of Christ and the Apostles! What ages of delusion and error would have been prevented! How many "unpleasant forebodings" would have been spared, that have so exceedingly distressed the wicked, during so many centuries!—In one thing, therefore, their sentiments being true, modern Universalists have greatly excelled Christ and his Apostles.

There are other points of dissimilarity between primitive Christians and modern Universalists; but I have time now to mention but one more,—which is,

15. *The difference in the spirit which pervades the writings of primitive Christians and modern Universalists.*

The spirit which breathes in all the writings of the Apostles is one of pure benevolence,—a spirit which aims at the renovation and salvation of man. No man can long read, attentively and with an obedient spirit, the writings of the New Testament, without improving his heart and elevating his intellectual and moral character. True, these writings are of the inspiration of God, and we are not to expect such perfection in the unaided works of man. But one thing we have a right to expect: it is, that Christian men should write with the *same spirit* that pervades the writings of the apostles, and that the *general* tendency of their writings should be to improve the heart of the reader. But is such the spirit and tendency of the writings of modern Universalists?

We hesitate not to assert, that the spirit which pervades the whole mass of their writings, with perhaps limited exceptions, is entirely unchristian, frequently malignant, and sometimes savage and brutal, and that their uniform tendency must be to awaken and

foster the very worst passions of the depraved heart.

To show the truth of this, I will proceed to make a few extracts from these writings. But let the hearer be distinctly reminded that I make these extracts with no unkind feelings, —with no purposes to excite ill will toward any of my fellow men. My *sole* design is to bring to your notice, under an imperious sense of duty, all the moral features of this iniquitous system.

The extracts which follow are from four numbers of a Universalist paper, the "Religious Enquirer," printed at Hartford, Conn., and of the eighth volume. Those papers fell into my hands by accident, and are, I think, a fair specimen of the religious papers of Universalists generally.

On one page (267) of these papers "the clergy and their blind adherents" are accused "of the most *unhallowed designs*." Again, we read of those "who allowed themselves to be made slaves by their (the orthodox) *insidious, whining cant*," and that "*church and state*, and nothing else, is the object to which these men *are aspiring*." On another page (270), we learn that the *design* of the Orthodox, in their "*many perversions* and *false interpretations* of the scriptures, is to bewilder and confound the common sense of as many as possible, so as to bring about a majority of superstitious and idolatrous priest-worship-

pers," and that "true interpretations of scripture" is the "complete corrective" to the "*nefarious designs of these modern professors and pretenders.*" On another page (219), it is asserted that the Orthodox "are the modern Scribes and Pharisees, and ecclesiastical aristocrats, who arrogate all religion and piety to themselves:" and on another (p. 232), that the "*subjects of revivals are weak-minded and illiterate.*" Observe the spirit of the following (p. 238):—"Our *very land is soiled by the blood* of self-destroyed *victims of Orthodoxy.*" "Orthodoxy, like other *closed rites* and mysteries, cannot bear investigation. Light is fatal to its existence. Tell us not of your purer life, your holier, happier prospects, —your exclusive heaven,—while you bind the victim with one hand to the stake of intolerance, and set fire to the pile with the other. And ye better and more largely informed (the clergy), who *prowl over ignorance and innocence indiscriminately*, how long can you *cloak your ravages under the blood-stained hands and garments of a Calvin?* You had better *quail than build churches on the ruins of peaceful and virtuous neighborhoods*, lest you be called to answer [where?] for the *blood of hundreds*, in a retribution day." Ah, then, there is "a retribution day" *for the Orthodox!*

I will take also a few extracts from an article by Mr. H. Ballou, entitled "Orthodoxy

inimical to the Scriptures," which is a review of a Tract by the lamented Dr. Payson. We learn from this article that Dr. Payson and others were "misguided fanatics"; that there are "innumerable indications of insincerity and dissimulation in all the measures of the Orthodox";—that "their object is to get money," and that "whoever will look into the ways and means of Orthodox measures, will find that *sordid avarice* and *unbounded ambition* are the soul and spirit of the whole scheme, and that the *blind superstition* of the people is the fulciment which supports this *huge mass of priestcraft*." He says, in effect, that all orthodox ministers are impostors, and that all orthodox people are ignorant, superstitious, and priest-ridden people. "Our acquaintance," says he, "with both the *deceivers* and the *deceived* of whom we speak, has been familiar for more than forty years, and we say and affirm that we *have never, to our recollection, heard one of those who had been deceived, quote three verses out of the Bible together correctly*, and it is a *rare case that we hear as much from those who act the part of deceivers*. They extol the Bible above all books, and they are careful to keep it in their houses, *merely* as a charm against sin and damnation, and out of imperious duty *sometimes* read a chapter, but *not with even a thought about the meaning of a sentence they read*."

Now in these few extracts from these four papers, and this one article, we by no means get the full amount of open slander and wicked insinuation which they contain. To show the deep malignity which characterizes some pieces, they must be given entire; while there are scurrilous anecdotes, full of envenomed reflections upon other denominations, which cannot be repeated in the pulpit.

The Rev. Paul Dean, of Boston, who has separated from the Universalists, and calls himself a Restorationist, gives as one reason for his separation, the bitterness and levity which characterized the public labors of Universalists.

But what class of people is here represented as *impostors, pretenders, hypocrites, insidious, nefarious, priest-worshippers, superstitious, ignorant, weak-minded and illiterate, misguided fanatics, prowlers over ignorance and innocence, who aim to overthrow our free institutions, whose only aim is power, who bind the victim with one hand to the stake of intolerance and set fire with the other, who soil the land with blood, who ruin peaceful neighborhoods, who do not know nor understand the scriptures, who are guilty of the most unhallowed designs, and who are unboundedly ambitious, and sordidly avaricious?* Look over the land: where do you find the most peaceful villages, the most prosperous neighborhoods, and the best regulated and most benevolent families, but where the

gospel, as understood by this class of men, is most constantly preached and most generally believed? Yet these are the people who are thus represented, and whom many young people are taught to regard as objects of hatred and suspicion.

Let no one imagine that the above remarks will apply only to a small portion of their literature. The spirit of their religious papers, generally, is one of unceasing and bitter warfare upon other denominations. They abound in profane jesting, calumnious insinuation and open slander, written as it were "with a serpent's fang, leaving deadly poison in every line." The most scurrilous political partizan papers of our land do not contain more of brutish and personal attack upon those who differ from them, than many of these papers contain.* "*They are a generation whose teeth are as swords, and their jaw-teeth as knives.*"

But the most odious feature of their conduct, in this respect, is the greediness with which they seize upon the real or imaginary sins of all who differ from them in religion.

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* For instance: a President of one of the Colleges of this State is called a "devil's whelp"; and other ministers of my acquaintance have been personally, and sometimes by name, abused (if indeed any thing from such low minds can be abuse), by language too coarse, and too much resembling Billingsgate, to be repeated here.

Every paper, almost, informs us, with an air of demoniac joy, that a member of some "partialist" church is guilty, or *supposed* to be guilty, of some dreadful sin. As another has said, "These lynx-eyed pirates watch day and night for the halting of all who do not sail under their flag." "These buccaniers prey upon shipwrecked fortunes."

Unlike the workers of iniquity of old time, who ate up the *people* of God as they ate bread, these eat, not the *people*, but the *sins* of the people of God, with as much relish as the epicure swallows his dainties,

"And make most hellish meals of good men's names."

This character is accurately exhibited in the account which the poet gives of Envy:

"His joy was woe,
The woe of others. When
From praises to reproach, from peace to strife,
From mirth to tears, he sees a brother fall
Or virtue make a slip—his dreams are sweet.
But chief with slander, daughter of his own,
He takes unhallowed pleasure. When she talks
And with her filthy lips defiles the best,
His ear draws nigh; with wide attention gapes
His mouth; his eye well pleased, as eager looks
As glutton, when the dish he most desires
Is placed before him; and a horrid mirth
At intervals, with laughter shakes his sides."

Such is the spirit which breathes in their writings—especially in their religious papers. This is that spirit of "universal love," of which we hear so much, and which their doctrines, it is said, are so well calculated to beget! We

ask, is such a spirit *Christian*? Can the tendency of such papers be otherwise than pernicious? Must they not carry moral pollution wherever they go? What prudent man would wish that such a malignant, grovelling spirit should be infused into the heart of his son, or daughter?

It may be said, that in such conduct Universalists do but retaliate;—they manifest simply the same spirit towards others that others manifest towards them. This is not so. More can be found on almost every page of the "Watchman," or "Trumpet," calculated to beget and foster a wrong spirit towards others, than can be found for several years, in those religious papers of other denominations with which I am acquainted. No: their malignity is altogether unprovoked and gratuitous.

Thus have we seen that there is a broad, a fundamental and total difference between modern Universalists and primitive Christians with respect to their *religious practices and character;* and we must conclude that there is the same difference with respect to their *doctrines.* For the character and conduct of the first Christians, which, it will be admitted, was that of the truly godly, were the fruits of the doctrines they believed; and, as the doctrines of modern Universalism do not produce similar fruits, we must conclude that they are not the same doctrines,—that they *are not according to godliness,* and must necessarily be

false. We see, also, that the supposition that the primitive Christians were Universalists is absurd.

We infer from what has been said,

1. *That Universalism is good for nothing.*

It cannot possibly do any good to men in a future world. According to its own principles, a man's belief or conduct in this world will have no effect whatever upon his future condition. If, then, there are any beneficial results from Universalism, they are to be found in this world, and in this world *only*. What, then, is Universalism good for, *as respects its influence upon the present condition of man?*

If it be said that *it makes its believers better men*, I answer, there is no evidence of this. It is granted that there are worthy men, and valuable citizens, who have embraced this delusion; but Universalism never made them such. They were such before they believed this doctrine.* On the contrary, it is true, that in multitudes of instances, the profane, the Sabbath-breaker, and the intemperate, have cordially embraced this system, were well versed in all its principles,—its able advocates and most active promulgators; yet it *never* made them better: the filthy remain filthy still.

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* The reader will see, in the second part of this work, it is satisfactorily accounted for, that there are upright and respectable citizens among Universalists.

There are infidels among us, who are men of integrity, and useful in all the relations of life; but did their infidelity make them so?

It is said that *Universalism promotes moral order generally in communities.* But this certainly cannot be so. If it does not make individuals better, how can it improve the moral aspect of communities? Are not communities composed of individuals? But look abroad over the land: which are the most orderly communities,—where the people *every Sabbath* are orderly worshippers in God's house, or where they assemble once in two or four weeks, and spend the remaining Sabbaths in lounging at home, in labor, in visiting, or in hunting and fishing?

It is said that Universalism *promotes love to God.* But obedience is the only evidence that we love God: "If ye love me ye will keep my commandments." "He that saith, I know him, and keepeth not his commandments, is a liar." Where is the evidence that Universalists love God more than others? Is it in deserting the sanctuary?—in the neglect of ordinances?—in desecrating the Sabbath?

Again: It is said that *Universalism promotes liberality among its advocates.* If by liberality be meant a looseness of religious principles that makes it quite immaterial whether God is obeyed or not, then we grant Universalists are quite liberal. Or, if by liberality is meant a disposition freely to impute

the worst motives, and apply the lowest and most slanderous epithets, to those who differ from them in religion,—then certainly Universalists are very liberal. Or, if it be evidence of liberality, to career over every just principle of interpretation, and make the scriptures teach any thing and every thing that the carnal mind desires,—then Universalists excel all others in liberality. But if by liberality be meant an enlarged and generous spirit towards those who differ from them in religion, —a mind ready to receive the truth, from whatever source it comes,—Universalists certainly have no claims to liberality.

Once more: It is often and confidently affirmed *that the faith of Universalism yields to its possessor a positive gratification, and, therefore, is good for something.* That he, who is so deluded as to believe that whatever be his character in life he cannot fail of heaven, is happy in this belief, I have no doubt. But should we infer from hence that his belief is good for any thing? Might we not, in this way, prove the utility of the wildest delusion that ever possessed the mind of man? Will not the *Mormon* tell you that his faith yields him a *positive gratification?* Will not the votaries at a heathen temple assure you that they *love their religion?*

No: Universalism answers no good end whatever. Away, then, ye advocates of this stupid delusion, with your nicely framed argu-

ments to show the beneficial tendency of your system! *Point us to facts.* Show us its victories over vice and depravity;—the drunkard made sober; the profane that swears no more; or the Sabbath-breaker that has repented of his sins. Point us to your organized and well-regulated churches, observant of all God's ordinances. But you cannot. No longer, then, insult the understandings of men, by attempting to prove that true which contradicts the unequivocal testimony of their senses.

There is no system of religious doctrines ever published among men so absolutely worthless as Universalism. The various Pagan systems were good for something. The hopes and fears of future rewards and punishments, which they held out, were indispensable aids to governments, in keeping the social state together. Without them government could not have existed, even in the enlightened states of Greece and Rome. But here are doctrines which have no beneficial effect on the condition of man in time nor in eternity. *Embrace what you will, and you* CANNOT *do worse than embrace Universalism.* You can gain nothing, and may lose every thing.*

2. *Universalism is worse than nothing.*

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* The reader will find in the second part of the volume, some reference to facts proving the salutary effects of these doctrines embraced by evangelical Christians.

If Universalism were *simply* a *worthless* system, we should spend no time to oppose it. But it is not only not beneficial, but pernicious in its tendency. It is pernicious, we remark, *first*, as regards the interests of this life. It not only does not reform wicked men, but it encourages them to go on in wickedness. Indeed, we should expect this from the very nature of the doctrines, without a reference to facts. What wicked man would fear to go on in his sinful career, if he is made to believe there is nothing for him beyond the grave but a heaven of unspeakable bliss? It is worse than folly to talk to him of an "*earthly hell*," so long as he knows that at any time he shall choose, he can step out of this "hell on earth" into heaven above. Wicked men cannot be restrained and governed without the aid of the hopes and fears of future rewards and punishments. Such is the testimony of all experience. Were not the Sadducees, who rejected future punishment, notoriously licentious? Were not the Epicureans banished from several cities and republics because they were disorderly, and were the pests of the youth and a nuisance to society?

But we need not depend upon the conclusions of reason, or the testimony of history, to learn the pernicious tendency of Universalism. We are taught this abundantly by facts under our own observation. Will it be insisted that the tendencies of Universalism are according

godliness, in the face of the startling and otorious fact, *that with the whole sect, as a eneral thing, all the forms of religion are rostrate*;—the Sabbath profaned—social wor-ip neglected—no churches organized—God's rdinances trampled under foot? Can a peo-le do this, and yet, with shameless front, con-nd that their doctrines are salutary? Are ot these institutions and ordinances the *very eans* by which God sends abroad among en the healing influences of religion? Break own the *institutions* and *ordinances* of reli-on among a people, and religion itself would tire from that people. It always has been . It must be so in the nature of things. We have no hesitation in saying, that if there ere none but Universalists in our land, we ould have no Sabbaths, no churches, no or-nances, no religion: but vice, and ignorance, nd disorder, would roll in upon us like a ood, and sink us down to that barbarism out which religion has raised us. We need no ther evidence, therefore, of the licentious ten-ency of this system, than that its advocates ave disregarded all God's commandments, in elation to the institutions and ordinances,—e *visible organization*—of religion in the orld. The same disposition, were there no cular motive of restraint, would openly tram-le under foot *all* God's commandments. He ho deliberately, year after year, disobeys od in one thing, would do it in another, were

there nothing to restrain him but the fear or love of God.

We could furnish abundant testimony to the licentious tendency of Universalism, which we suppose Universalists will not object to. Dr. Chauncey, a Restorationist, who is represented by Universalists of the present day as a learned and very discriminating and judicious man,—speaks of the tendency of Mr. Murray's preaching, sixty years ago, as follows: "According to this preacher, a man may go to heaven, notwithstanding all the sins he has been guilty of in the course of his life. Such a doctrine looks very much like encouragement to libertinism. It is certainly fitted to this end, and has already had this effect upon many; especially the younger people, who, by means of it, have lost all sense of religion, and given themselves up to the most criminal excesses! If this kind of preaching is encouraged, it may prove as hurtful to *civil society* as to *religion*." This Mr. Murray was a Restorationist, but upon different principles from those advocated by Dr. Chauncey. Both of these men are now ranked under the general name Universalist. Such, according to Dr. Chauncey, was the effect of Universalism as preached sixty years ago.

The Rev. Paul Dean, of Boston,—a Restoationist, but returned by Universalists in their statistics as one of their clergy,—gives as a reason why he and others withdrew from the

Universalists and called themselves Restorationists, the want of piety among the people.

Mr. John Samuel Thompson, late minister of the Universalist society in Charlestown, Mass., has recently published his recantation of Universalism. He assigns as his reasons: 1. Its recent date. 2. That it is not taught in the holy scriptures. 3. Because it is opposed to the general belief of all enlightened nations. 4. It is incapable of producing any moral or religious reformation. 5. But it tends to subvert religion, and to degrade human nature. His own account of the influence of that doctrine on himself and hearers is very affecting. It is as follows:

"Being engaged for some years after I joined the Universalist connexion, in Sept. 1823, in preaching to people whom I had collected into new societies, I had no opportunity of seeing the tendency of the doctrine. But after I was called to preach statedly to congregations of several years standing in that denomination, I then immediately discovered, with alarm, *death's doings*, in all their frightful forms. Appalled at the prospect, my affections to the doctrine soon chilled, and daily experience convinced me that the delusion into which I had fallen, like the forbidden fruit, spread spiritual and moral death among mankind. By removing all fear of God, judgment, and future punishment, it strengthened the hands of the wicked, inspired a false hope,

and confirmed the daring folly of the infidel, and superinduced the morbid feeling of the epicurean, by saying in effect, to all its votaries, 'Live while ye live—eat and drink, for to-morrow ye die.' In a word, Universalism may be fitly denominated the *grave digger* for religion and practical piety."

A writer in the "Universalist Watchman" of March,. 1837, a Universalist, thus writes: "Opposers can cite us to Mr. D., or Mr. C., and say, *There is a candidate for glory,*—when they are *intoxicated with strong drink,* as has *often been the case.*" "Ye theoretical believers, how OFTEN *is it the case that you are seen staggering in the streets in consequence of strong drink?*—or *profaning the name of your Father in heaven?*—or *defrauding your neighbor of his rights?* O! may heaven forbid that *intoxicated* and *profane* believers bring a slur on the cause of truth." Other Universalist testimony in abundance might be found to the same purpose.—Now if so much *must be said* by those whose prejudices are all on the side of Universalism, what *might* not be said with truth by those who so stand that they can view the facts just as they are?

But Universalism is awfully pernicious as regards the welfare of man in a world to come. But we need not dwell here. As we have seen in a preceding part of this chapter, under its influence men never repent,—never seek

that regeneration without which they cannot enter the kingdom of heaven; but continue treasuring up wrath against the day of wrath. Universalism, therefore, stands in the way of the salvation of men—their salvation from sin and wretchedness here and hereafter.

In conclusion, I must address a few words to those who have embraced this ruinous error. We cannot believe that you are aware of all the absurdities and pernicious tendencies of the system to which you so fondly cling. The history of error furnishes innumerable illustrations of the power of prejudice and passion to close the eyes, even of intelligent and discerning men, to the truth. But let me ask you if you are willing to aid in promulgating doctrines which prostrate, wherever they go, the very forms of religion?—which encourage the youth in a thoughtless career of irreligion and sin?—which awaken no other sensations in the bosoms of the profligate and abandoned, than those of the "purest satisfaction"? Besides, what can you gain—your own principles being true, if you bring yourselves and all your neighbors to believe these doctrines?—what do you gain in this world?—what can you gain in the next? Is it not utterly a profitless enterprise?

But if there be one chance in a thousand that your doctrines are false, ought you not to avoid them with the utmost care? And are you absolutely certain that there is no hell?—

no day of judgment and perdition of ungodly men?

If, however, you must rest upon this system, be entreated not to propagate it. Do nothing to bring others on to the dangerous ground on which *you* choose to stand. Remember that, at the day of trial, your reflections must be bitter, if it shall be found that you have not only ruined your own souls, but have been instrumental in leading your fellow men to embrace a fatal error. Oh, do not encourage others to make the terrific experiment which you are making,—an experiment with the never-dying soul! No: let them alone. Suffer them to believe in a future woe for the wicked, that, by a life of piety, they may make provision to escape it; and, at last, if you are right, they are safe;—if you are wrong, they are safe, also, and will not be with you to aggravate your doom.

PART II.

IN WHICH CERTAIN REVIEWS OF THE FIRST PART ARE EXAMINED.

INTRODUCTION.

As was to be expected, the publication of the preceding Part of this volume excited great displeasure among the Universalists. They unhesitatingly pronounced it to be a "tissue of lies and misrepresentations." It was soon announced, that a gentleman of some note in the denomination would reply, and "handle the author with that severity which he deserved." This gentleman, however, after considering the subject for some weeks, concluded not to reply. A copy was then sent to the Editor of the "Trumpet," at Boston, who, considering the work the "weakest that the believers in endless misery have sent out against Universalism," deemed it ad-

visable to give it only a general review in three short numbers in his paper. It seems, however, that Universalists thought that not enough had been said. Accordingly, several individuals in this vicinity invited Rev. Eli Ballou, of Stowe, to reply in two public discourses to be delivered in this town; which was done in October last. Before Mr. Ballou delivered his "Review," it was announced with much parade, by handbills, and in their papers, that it was to be a "*complete refutation.*" And after its delivery, it was published in the "Watchman," of which Mr. Ballou is an editor, that he had "*completely demolished* the discourses against Universalism."

It is designed, in this Part, briefly to notice the arguments, evasions, and misrepresentations contained in the above named reviews. Before proceeding to this work, however, it is deemed important to make one or two preliminary remarks.

It is said by some, that these reviews are so weak as effectually to refute themselves, and therefore wholly unworthy of notice. They certainly, however, are not esteemed so by the friends of Universalism; and by suffering them to remain unanswered, an impression might be made, that the arguments they contain are really more weighty than they are. Besides, it should be remarked, that here we have the labors of the very ablest champions of Universalism. The arguments here pre-

ed did not originate with the authors of e reviews. Every material argument may found in the writings of Balfour, Hosea ou, 2d, and others. And the slanderous eology, subterfuges, and evasions, which itute Mr. Ballou's second discourse, and aded the whole of the three numbers in Trumpet, so far from originating with these , are, and for a long time have been, the mon property of the whole band of Uni-alist writers and preachers. Nothing un-cted,—nothing new is found in these wri-s. The whole was familiar to the author before he saw these reviews. Let the er, therefore, bear in mind, as he discov-he weakness and sophistries of the follow-arguments for Universalism, which I am it to examine, that he need never expect, n other quarters, any thing more able; for e are, in fact, the arguments of its most and talented defenders.

CHAPTER I.

THE REVIEWS OF THE FIRST CHAPTER OF THE PRECEDING PART OF THIS VOLUME EXAMINED.

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SECTION I.

*An examination of these Reviews in reference to the meaning of the word Gehenna.**

These reviewers both deny, 1. That Gehenna was customarily used among the Jews of our Savior's time, as the name of the place of future punishment; and, 2. That the Talmuds and Targums are sufficiently ancient to show the meaning of this word at that time. It is admitted, I believe, by Universalists, that Christ must have used words in their custom-

* The following examination will not be understood, unless the reader keeps in mind what has been said in the first chapter of the preceding part of this volume, on this subject.

ary meaning of the time in which he lived, and, that the Targums and Talmuds are good evidence as to the meaning of Gehenna at the time in which they were written.* The only question, then, in controversy, respects the dates of these writings. Our Vermont reviewer quotes Hosea Ballou, 2d, as saying, "Most of the eminent critics now agree that this Targum (Targum of Jonathan Ben Uzziel†) could not have been completed till some time between two and four hundred years after Christ." This is not true. "Most of the eminent critics" do not agree in any such thing. Only three or four are named, and three or four are not most of the eminent critics on this subject, as we proceed to show.

1. Prideaux says that it is the general opinion, both of the Jews and Christians, that this Targum "is as ancient as our Savior's time, if not more ancient." 2. The Jewish historians positively assert it. Prideaux mentions particularly Zacutus, Gedalias, David Ganz, Abraham Levita, and others. 3. Prideaux, with the older critics generally, places it near our Savior's time. 4. Calmet, author of a "Historical and critical Dictionary of the Bible," places it at the same time. 5. The celebrated Orientalist and Biblical critic, Gesenius,

* "Essays on Important Subjects," pp. 129, 151.

† From this Targum our extracts were principally taken.

than whom none can be a better judge, considers this Targum as ancient as the time of Christ. 6. Horne, in his "Introduction to the critical study of the Scriptures," says that this Targum was written about fifty years before Christ. 7. Wolfius, in his "Bibliotheca Hebraica," as quoted by Horne, says that Jonathan flourished a short time before Christ. 8. Parkhurst, the author of a Hebrew and Greek Lexicon, quotes this Targum as evidence of the meaning of Gehenna, which, I presume, he would not have done, had he not supposed it nearly as ancient as our Savior's time. 9. The editor of the "Encyclopedia of Religious Knowledge," after consulting, it should seem, the various authorities, places it about thirty years before Christ. 10. Professor Stuart says, "The later Hebrew, the Talmudic and the Rabbinic, was not so late, but that it preceded the time when the New Testament was written."*

It is true that doubts have been expressed by some in relation to the antiquity of this Targum. Horne says, "From the silence of Origen and Jerome concerning this Targum, both Bauer and Jahn date it much later than

* Horne's "Introduction to the critical study of the Scriptures," vol. I. p. 45, 4th Lond. ed. Vol. II. Part I. chap. VII. of the same edition. Prideaux's "Connection," vol. II. p. 348, 2d Am. ed. Calmet's Hist. and Crit. Dict. Art. *Targum*. Ency. of Relig. Knowl. *Art. Targum.*

is *generally* admitted." But, in the following argument of Prideaux, it will be seen that the reasons which induced these men to doubt the antiquity of this Targum are without weight.

"That the Targums of Onkelos on the law, and Jonathan on the prophets, are as ancient as our Savior's time, if not more ancient, is the general opinion both of Jews and Christians. The Jewish historians positively say it. * * * For although the Jewish writers are very wretched historians, and often give us gross fables instead of true narratives, yet whenever they do so, there is either something internal in the matter related, or else external to it from other evidences, that convict them of falsity; but when there is nothing of this, the testimony of the historian is to stand good in that which he relates of the affairs of his own country or people. And, therefore, there being nothing concerning these two Targums, which can be alleged either from what is contained in them, or from any external evidence to contradict what the Jewish historians tell us of their antiquity, I reckon their testimony is to stand good concerning this matter. And this testimony is strongly corroborated by the style in which they are penned: for it being the purest and the best of all that is written in the Jerusalem dialect, and without the mixture of those many exotic words, which the Jews of Jerusalem and Judea afterward took into it from the Greek, Latin, and other lan-

guages, this proves them to have been written before those Jews had that common converse with those nations from whom these words were borrowed."

"The only thing which can be alleged against the antiquity of these two Targums is, that neither Origen, nor Epiphanius, nor Jerome, nor any of the ancient fathers of the Christian Church, make any mention of them. * * * But this being a negative argument, it proves nothing: for there might be many reasons which might hinder Jerome from knowing any thing of them, though in common use among the Jews of his time. For, 1st, though Jerome understood Hebrew well, it was late ere he studied the Chaldee, and therefore it was with difficulty that he attained to any knowledge in it, of which he himself complains; and therefore might not have been sufficiently skilled to read these Targums, had he known any thing of them. But, 2d, It is probable that he knew nothing of them: for the Jews were in those times very backward in communicating any of their books or their knowledge to the Christians." He goes on to state, that Jerome could get none of the Rabbins to assist him in his studies of the Hebrew scriptures, only as he bribed them; and that they came by night secretly, and would not be likely to communicate any thing more than was necessary to earn their money. "And, 3d, as to the other fathers, none of them un-

derstood the Chaldee tongue." * * * "But, 4th, Besides the malice and perverseness of the Jews, they had also some very good reasons to be cautious in this matter: For there being many prophecies of the Old Testament concerning the Messiah explained in these Targums, in the same manner as we Christians do, it behoved those of that sect not to communicate them to any Christians," as they would thus furnish weapons against themselves. "All this put together, I think is sufficient to convince any one, that these Targums may be as ancient as is said, though none of the ancient fathers say any thing of them."

Prideaux adds, "*All* of these Targums are of great use for the better understanding, not only of the Old Testament, on which they are written, but also the New. For the Jerusalem Chaldee dialect, in which they were written, being the same which was the vulgar language of the Jews of our Savior's time, many of its idioms, phraseologies, and forms of speech, which from hence came into the writings of the New Testament, are found in these Targums, and, from thence, are best to be illustrated and explained. The Targums of Onkelos and Jonathan must certainly be allowed to be useful for this purpose, as being written just before the time of our Savior; and although the others were much later, and written in a corrupted style, yet the same idioms, phrases, and forms of speech, still remaining,

they serve for this use, as well as the other, especially where transcribed from other ancienter Targums, as I suppose they mostly were."*

Thus it will be seen, from what has been said, that it is highly probable, if not quite certain, that the Targum from which most of the quotations are made in the first chapter of this volume, was written not long after, if not before, the time of Christ; and that, at all events, it is deemed, by those best qualified to judge, extremely useful in illustrating and better understanding the words and phrases of the New Testament.

While examining this subject, I have found in Universalist writers a disregard of the truth, in the statement of plain matters of fact,

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* A few words only need be said in relation to the *Talmuds*. Those traditions which were in existence long before the time of Christ, that they might not be lost upon the breaking up of their schools, and the dispersion of their people, were collected and written in a book. This was done by Rabbi Juda Hakkadosh, rector of the school at Tiberias, in Galilee, a little more than one hundred years from the death of Christ. This collection was called the *Misnah*. Upon this book commentaries were made, both by the Jews of Babylon and Jerusalem. These commentaries were called *Gemara*, or perfection. The Gemara, with the Misnah, make what is called the *Talmud*. The Jerusalem Talmud was completed in the year 300. This Talmud, composed principally of traditions existing long before the time of Christ, and written in the language and style of the Jews of Judea, is deemed serviceable in illustrating the phraseology used in our Savior's time.

which should be exposed. Hosea Ballou, 2d, who is followed by our Vermont reviewer, says "Prideaux places it (Targum of Jonathan) near the Christian era, *chiefly on the authority of Jewish traditions*," and "Many of the learned have placed it (Targum of Jonathan), on the *strength merely of Jewish traditions*, near the Christian era." This is untrue. Neither Prideaux, nor *any* of the learned, have placed this Targum near the time of Christ, "*merely*" or "*chiefly*" on the authority of "Jewish traditions," as the reader may see, so far as relates to Prideaux, in the above extract from his writings. This false statement was made to depreciate the above testimony for the antiquity of this Targum. The Editor of the "Trumpet," on this subject uses the following language: "According to the testimony of the most learned men, the earliest of the Targums brought forward was not written till very many years after the death of Christ. In regard to the most important of all—the Targum of Jonathan, the most learned of the German critics agree that it was not written till three or four hundred years after the death of Christ." Now this statement contains more than one falsehood. 1. "The most learned men" do not testify that this Targum was not written till very many years after the death of Christ, as we have just seen. 2. "The most learned of the German critics" do not "*agree*" that it was not written till

three or four hundred years after the death of Christ. Gesenius is as learned as any of them, and he places it before Christ. 3. *None* of the German critics "*agree*" that it was not *written* until three or four hundred years after the death of Christ. Some of them, it is true, suppose it mainly a *compilation* of earlier Targums, and not *completed* till between one and three hundred years from the death of Christ. A Universalist minister* in this region once told me, in the presence of several persons, with a tone of much assurance, that "not a respectable critic could be found, who would place the oldest Targum earlier than two hundred years after Christ." This man had compiled a book in which it is distinctly stated, that Gesenius, Prideaux, and the older critics generally, place this Targum near the time of Christ.—These are given as a specimen. Instances might be multiplied to a great extent. That even *honest* men should come to erroneous conclusions in a process of *reasoning*, is not strange. But what are we to think of men, assuming to be the ministers of Truth, who *will* not *state* the truth in *plain matters of fact*? I appeal to those who read the writings of these men with so great a relish, how can you place confidence in those who are thus reckless of the truth?

But we have further reasons for believing

*Rev. John E. Palmer, of Barre.

that Gehenna, in the current language of the Jews of our Savior's time, signified the place of future woe:—and,

1. We mention the *testimony of Clemens Alexandrinus* and *Justin Martyr*. Clemens says, "Does not Plato acknowledge both the rivers of fire, and that profound depth of the earth which the barbarians (the Jews) call Gehenna." Did not this learned man know whether this was the signification of this word among the Jews? Justin Martyr, who lived still nearer the Apostolic age, informs us, positively, that "Gehenna is the place in which those are punished who lead unrighteous lives, and disbelieve what God has declared by Christ." Did not this man, who had conversed with those who were personally instructed by the Apostles, as well know the meaning of this word as any writer of the nineteenth century?

2. It may be further remarked, that it is obvious that Gehenna, in the language of the Jews of our Savior's time, was the name of the place of future punishment, *from the fact that there is not the least evidence that they had any other name for this place.** That the Jews believed in such a place is certain.

* The reader should be careful not to confound Gehenna with Hades. Hades was understood to be the world of spirits *generally*, in which were both the righteous and the wicked; but Gehenna was the *place* of future punishment, as Paradise was the *place* of future bliss.

By what name, then, did they call it? Wherever the word is found in ancient writings, unless we must except the New Testament, it uniformly stands for the place of future woe. The presumption, therefore, is certainly very strong that this was its *exclusive* meaning. If, then, Universalists deny that this word signified the place of future punishment, among the Jews of our Savior's day, it rightfully devolves on them to show by what name they did call this place; or if they had no *name*, by what *circumlocution* they expressed it. Besides, it is incredible if the Jews of Judea had another name for the world of woe, that it should not have appeared in the New Testament. If our Savior had believed in such a place, he would of course have spoken of it under the name which it bore with his countrymen. If he did not believe in such a place, he would have used the name for the purpose of refuting the doctrine.

3. It may be added that Christ must have used Gehenna as denoting future woe, and not as the name of a place on earth, *because there is not only no evidence that there ever was any place on earth called Gehenna, but it is at least highly probable, that the place, affirmed by Universalists to have been so called, was, in the days of Christ, called by another name.*

Let the reader call to mind that, in the for-

mer part of this work,* a hope was expressed, that Universalists would cease to contend that Gehenna meant simply a place on earth, till they had shown us by good authority, that some place on earth was ever called Gehenna. To this, neither of these reviewers gave the least attention. The reason can be easily conjectured after attending to the following facts.

Gehenna,as Universalists themselves agree,† occurs, in ancient writings, only in the New Testament, the Targums and Talmuds, and in the writings of the fathers.‡ But in all these writings, unless we must except the New Testament, it is used invariably to signify the place of future punishment. There is, therefore, no evidence that any place on earth was ever called Gehenna. But we go further, and state that it is highly probable, if not quite certain, that the place near Jerusalem, affirmed by Universalists to have been called Gehenna in our Savior's day, was in fact called by another name. In proof of this, the authority of a highly approved Universalist writer is adduced. Speaking of the Targums of Onkelos

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* Chap. I, sec. 1.

† See Art. "Jewish usage of the word Gehenna," in "Essays on Important Subjects."

‡ I know that Mr. Balfour says that Gehenna occurs in the Septuagint. This is not true. The Hebrew *Ges Hinnom*, is rendered in the Septuagint *Pharangx Hinnom*. In Joshua, chap. 18: 16, it is rendered *Gai-Hinnom*. In *some* editions, Gai Enna, Cambell's "Dissertations," Part 2d, Dis. 6.

and Jonathan, he says: "In one of these, that of Jonathan Ben Uzziel, we first meet with the Chaldee word for Gehenna: and here we find it, so far as we have examined, always distinguished from the name of the valley of Hinnom, both in form and in meaning. When the author comes, in the course of his version, to a text in which the original Hebrew mentions the valley of Hinnom, he translates the phrase into Chaldee thus, *Heeleth Hennom*; the Chaldee *Heeleth* answering to the Hebrew *Gee*, and signifying valley, or, if the valley of the Son of Hinnom be the original expression, Jonathan renders it *Heeleth Bar Hennom*; the Chaldee *Bar*, answering to the Hebrew *Ben*, and signifying son. Such are the forms in which he invariably, we think, writes the name of this place; which is only in translating those passages in which it is thus mentioned in the Hebrew text, and likewise in our English version. On the other hand, it is only when he takes the license of a Paraphrast, either to amplify on the expression of the original, according to his own views, or to insert his own notions at large, and without restraint, that he introduces the word Gehenna." In another place, after making numerous quotations from this Targum, to show that its author used Gehenna in the sense of future punishment, he adds:—"And we may repeat, that it is not only in a *different style*, but under a *different name*, that he mentions the valley of Hinnom. At the date of this Tar-

gum, therefore, we may conclude that the term Gehenna had become appropriated by the Jews to a place of future punishment."*

Thus we are informed, and correctly, without doubt, that, at the date of this Targum, Gehenna, among the Jews, "had become appropriated to a place of future torment," and, that, at *the same time*, the valley near Jerusalem, called in the ancient Hebrew *Gee Hinnom*, or *Gee Ben Hinnom*, was now called, in the Jerusalem Chaldee dialect, the language in which our Redeemer spoke, *Heeleth Hennom*, or *Heeleth Bar Hennom*. Now, whether this Targum was written near the time of Christ, or not, we derive from it quite conclusive evidence that there was, in his time, no place on earth called Gehenna. It proves this of course, if it was written near his time. But by a moment's attention to the subject, it will be seen that it proves it also if it were written long after Christ's time. For, in the first place, the language of this Targum is the very language which was commonly spoken in Judea in the time of Christ: and secondly, it is incredible that the valley near Jerusalem should be called by a name of two or three words, Valley of Hinnom, or Valley of the Son of Hinnom, *before* the time of Christ, changed to one compound word, Gehenna, *in* his time, and, *afterwards*, changed back again to Valley of Hinnom, or Valley of the Son of

*H. Ballou, 2d. "Essays on Imp. Sub." pp. 137, 152.

Hinnom; and that no intimation should be any where given of such a change.

Besides, admitting that Jonathan lived long after Christ, it is incredible, if Gehenna had been employed, in Christ's day, simply as the name of a place near Jerusalem, that no intimation of it should appear in his Targum. He could not have been ignorant of the fact, if it were such, that Gehenna, in the more ancient writings of his countrymen, was used in a sense totally different from that in which it was employed by himself and cotemporaries. If it were so, therefore, we should certainly have had intimations of it in his Targum. Something like this would have been said: "By Gehenna I do not mean that valley south of Jerusalem, the former signification of this word." But no such notes of distinction occur;—no sign that this word, in the Rabbinical writings, was *ever* used in another sense. It is uniformly and always, in *all* ancient writings, spoken of as though it never had but one meaning; and that a well known and familiar one;—the name of the place of future woe.

In what a curious logical plight have these "fearless" reasoners involved themselves! With unparalleled assurance they tell us, that when Christ used the word Gehenna, he only meant a place near Jerusalem, and yet they have not shown,—they cannot show, that any place near Jerusalem was ever called Gehen-

na! It might be well for the learned Mr. Balfour, in his next "Inquiry," to settle, by the testimony of *writers living near the time*, that a valley near Jerusalem was, in our Savior's day, called Gehenna. We certainly think it would be quite logical, before attempting to prove that a writer, in the use of a certain name, meant a place on the American Continent, to show that there is, or was such a place.*

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* Mr. Ballou makes many words about the fact that Gehenna does not occur in the works of Josephus, or Philo, or the Apocrypha of the Old Testament. The reason why this word does not occur in Josephus, shall be given in the words of Hosea Ballou, 2d, "He sought to avoid the Hebraisms and peculiar phrases of the Jews, and to attain the classic purity of the Greek and Roman style." Gehenna was a word *originating*, and used only, in the language of Judea of our Savior's time, which is the reason why it does not occur in Philo or the Apocrypha, all which were written in Alexandria, and in the Greek. Mr. Whittemore, with his characteristic *candor*, says, "If this word signifies the place of endless misery, how does it happen that all the Apostles preserved so entire a silence in regard to it? Let Mr. Royce answer this, if he thinks it safe to attempt it!" I think it entirely "safe" to say, that if Gehenna is mentioned ten or twelve times in the New Testament, in the sense of future punishment, the doctrine is established, and not the less established because it is not mentioned one hundred times more. I think it "safe" also to say that, since Gehenna is a word of the dialect of Judea of our Savior's time, in writing to people out of Judea, whether Jews or Gentiles, the Apostles would not have been likely to have often used the word Gehenna, for to such people it would have conveyed no definite idea. They could, as they have

Having considered what has been said by these reviewers, in reply to our arguments showing that Gehenna is used in the New Testament in the sense of future punishment, we shall proceed to examine their view of this word.

Our Vermont reviewer, following Mr. Balfour, contends that the passages in the New Testament, in which Gehenna is found, have exclusive reference to temporal calamities. This he infers from several propositions* which he *assumes* to be true. These will be first examined. 1. He says, "This (Gehenna) is a Hebrew or Old Testament word." This is not true. This word does not occur in the Hebrew Old Testament, or in any translation of it. The *words* of which it is compounded are there, but Gehenna is not there.

2. "Its meaning in the New Testament must be learned from the Old." This is not true. If this word were found in the Old Testament, it does not certainly follow that it has the same meaning in the New. Paradise is found in the Hebrew text of the Old Testament, (Neh. 2: 8—Cant. 4: 13—Ecc. 2: 5,) and *always* as the name of a place on earth; and yet, the same word in the New, is always used as the name of a place in another world.†

done already, teach the doctrine of future punisbment without naming the *place* of such punishment.

* Review, pp. 11, 12.

† As many, and just about the same, arguments may be adduced to prove that Paradise does not mean heaven, as that Gehenna does not mean hell.

3. He adds: "The writers of the Old Testament use this term to signify 1st, a valley near Jerusalem, and 2d, in a figurative or emblematical sense, to describe the temporal miseries which God was to bring on the Jews for their sins." Neither of these assertions is true. The writers of the Old Testament, as we have seen, do not use the word at all: and they never used *Valley of Hinnom*, from which this word is derived, in a "figurative or emblematic sense." I know that Mr. Balfour asserts this, but it is ***only his assertion***, as we shall see.

The passages referred to, as instances of the use of the term Valley of Hinnom, in this figurative sense, are in the 7th and 19th chapters of Jeremiah. They are the following:— "And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire: which I commanded them not, neither came it into my heart. Therefore, behold the days come, saith the Lord, that it shall no more be called Tophet nor the Valley of the Son of Hinnom, but the Valley of Slaughter: for they shall bury in Tophet, till there be no place." (Jer. 7: 31, 32.) "They have built also the high places of Baal, to burn their sons with fire, for burnt offerings unto Baal, which I commanded not. Therefore, behold the days come, saith the Lord, that this place shall no more be called Tophet, nor

the Valley of the Son of Hinnom, but the valley of Slaughter, and I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies." (Jer. 19: 5, 6, 7.)

Are the words, *Valley of the Son of Hinnom*, used figuratively here? Are they, in the least, turned from their literal meaning? Every intelligent child should know better. I should have been pleased, if our reviewer had informed us precisely *what* figure is used here. It must be readily discerned by every reader of these passages, that Tophet, or Valley of Hinnom is mentioned by the prophet, *simply* as the place in which the Jews had been guilty of idolatry, and in which their dead bodies should be buried in multitudes, where God, for their iniquities, should send upon them their enemies; and that, on account of this, it was to be called the Valley of Slaughter. It was a literal prediction, and was exactly and literally accomplished in the days of Jeremiah.*

Thus we perceive that *every one* of this reviewer's three or four propositions is totally untrue. They are mere *naked assertions*. He does not attempt to prove, indeed he *cannot* prove, one of them true. And yet, precisely such, and *no better*, is the foundation of all the various interpretations, which the

* In proof read Lamentations.

Universalists have given of those passages in which Gehenna is found.

The absurdity of his argument will be fully seen by laying it out in full view. "*Hence*," he says,—(that is, from the preceding falsehoods,) "*Hence*, when Christ used Gehenna, speaking in the idiom of the Jewish prophets of the Old Testament, he signified by it, first, punishment in the literal valley of Hinnom, or second, temporal judgments coming on the Jews symbolized by the valley and every thing connected with it." Accordingly the passage which *reads* thus: "And if thy hand offend thee cut it off, it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched," is interpreted to *mean* thus: "It is better for thee to enter into the life or enjoyment of the Gospel, or Christ's spiritual kingdom in this world, feeling as if thou hadst made a sacrifice of interests as dear as a hand, an eye, or a foot, than remain out of the gospel kingdom in possession of these interests, and fall under the dreadful judgments coming on the Jews who reject Christ, which are symbolized by Gehenna; for the fire of those divine judgments shall not be quenched or stayed in its progress, but shall effectually destroy the Jewish people.* Now strip this argument

* "Review," p. 13. By "the dreadful judgments," our reviewer means the destruction of Jerusalem.

of all sophistry, and it stands thus: Christ's words which plainly *say* one thing, must be interpreted to *mean* another, and a totally different thing, because more than five hundred years before Christ, dreadful calamities were visited upon the Jews for their idolatry, in exact fulfilment of the predictions of Jeremiah.

What can be more absurd than this! For, as we have seen, the calamities in which the Jews were involved, when their country was depopulated, and themselves dragged into captivity, five hundred years before Christ, or the language of Jeremiah, by which these events were foretold, have no more connection with the language of Christ in which Gehenna is found, than has the calamity of Noah's flood. Nor does it appear from the subject or the connection, that he had any more reference to the destruction of Jerusalem, than to the destruction of Lisbon.

If the valley of Hinnom, mentioned by Jeremiah, had been in *his* day a place in which dreadful punishments were inflicted; if he had actually used it figuratively to signify temporal miseries coming on the Jews as a people; if Jesus Christ had used the same words, in a similar connection, and in reference to a similar subject; there might have been some foundation for the above argument. But such are not the facts. Jeremiah spoke of *Gee Ben Hinnom*, our Savior of *Gehenna*. Jeremiah spoke of *national* sins, and explicitly and lit-

erally predicts *national* punishments. Jesus Christ spoke of *individual* sins, and makes no allusions to the time, place, or circumstances of temporal punishment. In short, there is no more connection between the events indicated in these respective passages, than between any two events whatever.

A supposed case will clearly illustrate the absurdity of this argument. Suppose a lawyer should appear in court, just before sentence is pronounced on one found guilty of murder, and contend against the sentence of death, that the law, which seemed to require this sentence, is not to be interpreted literally. "To be sure," he says, "the law reads that one found guilty of murder shall be hung by the neck till dead, but this language is purely figurative. It means simply that he shall be hung by the neck of his reputation,—that he should be *lifted* up to the scorn and contempt of the public—suffer, not in his *flesh*, but in his *conscience*, and die not as to *his body*, but as to his *good name*." But the court inquires, "what induces you to adopt this highly figurative interpretation? Does the context demand it?" "No." "Does the subject matter of the statute require it?" "No." "What then?" "The good and sufficient reason, that a dreadful plague raged among our ancestors two hundred years ago!" Doubtless such a lawyer would be accounted insane; yet there is just as much, and just about the same

connection between his premises and conclusions, as in the above argument for the figurative interpretation of those passages in which Gehenna is found.

If any thing more were needed to show the absurdity of the figurative interpretations of these passages, which Universalists contend for, it might be added, that they are not at all agreed among themselves with regard to their meaning. A single specimen only of this disagreement can be given.

The following is by our Vermont reviewer. "The language of Christ to his disciples (Mat. 10: 28), 'Fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Gehenna,' was designed to impress on the minds of the disciples the surpassing *power* of God. Men could only kill the body, but God *has power—is able*, to destroy, *annihilate*, both soul and body in Gehenna,—in the dreadful calamities symbolized by Gehenna, in which God could involve them, but in which men could not." I suppose this is all plain to Universalists, and that they do not *doubt* its correctness! But see the following interpretation of the same passage, by one of their ablest divines: "And I say unto you, my friends, be not *so much* afraid of them (the Jews), who have power only to scourge you in their synagogues, and to administer cruel tortures to your bodies, but have no au-

thority to take your lives, as of that more extensive authority (the Romans), to which your brethren, the Jews, will deliver you, by bringing you before governors and kings; for this power can, after inflicting cruelties on your bodies, doom your lives and bodies, to be destroyed in Gehenna."* No Universalist, I suppose, will doubt that this interpretation is also correct!

This is a fair specimen of Universalist interpretation throughout. It is at war with truth, with common sense, and itself;—ridiculous, absurd, and extravagant: yet such is swallowed as truth, by the deluded followers of these men. It should be said, however, that these interpretations, and the arguments by which they are defended, are worse than mere contemptible nonsense. It is abominable trifling with God's word. It is adding to the "book of this prophecy."† By the same principles of interpretation, or rather by the same contempt of *all* principles, *any* thing, no matter how absurd, or how remote from their true meaning, can be proved from the scriptures.

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* In still plainer English—I say unto you, my friends, do not be much afraid of a flogging, but mind and not get killed!

† Revelation, last chapter.

SECTION II.

An examination of these Reviews in reference to the sense in which Christ and his Apostles used those words and phrases which seem to have reference to the Future Judgment, the Resurrection, and Future Punishment.

The reader will recollect, that, in the preceding part of this volume,* it was shown that the Jews generally, in our Savior's time, believed in a state of eternal retribution for mankind; that neither Christ nor his Apostles uttered one direct and explicit sentence against this doctrine; but that, on the contrary, they employed language which, considering the belief of their hearers, must have inevitably confirmed them in this doctrine. In reply to this argument our Vermont reviewer says:—

1. "It does not appear to have been so much the object of Jesus to attack and refute in detail, every erroneous notion of the Jews, as to convince them that he was the Messiah." Now this strange assertion was made, undoubtedly, to account for the fact that Christ did not oppose the doctrine of future punishment. Are we, then, to believe that the greatest Teacher the world ever received, or is to

* Chap. I. Sec. I.

receive, designed to *prove* himself the greatest Teacher, by letting his people remain in error?—in the greatest of errors? But nothing is too absurd for an Universalist writer to assert. But Jesus Christ *did* oppose every error that essentially affected the present spiritual good or future well-being of his countrymen, and demonstrated the truth of his words by miracles, and *thus* proved himself the Messiah.

2. Both of these reviewers affirm that Christ and his Apostles did not use the *very phraseology* by which the Jews were accustomed to speak of future punishment, and that, therefore, their language did not tend to confirm the Jews in this doctrine.* True, our Savior and his Apostles did not use *all* the phraseology of the Jews of their time respecting the future state, for the good reason that these Jews employed phraseology which conveyed erroneous views respecting this subject. But that they used *much* of the very phraseology of the Jews respecting the future condition of man, and language in various forms which must have unavoidably confirmed the Jews in their notion of eternal retribution, has been proved, as we have seen, by evidence which cannot be resisted or evaded. Jesus Christ and his Apostles used the very phraseology of the Jews respecting the existence of God; and

* Review, p. 14. "Trumpet," Vol. xx. No. 999, p. 42.

thus confirmed them in their belief of this doctrine. But they did not use *all* their phraseology, with approbation, respecting the *character* and *providence* of God, for respecting these they had erroneous views.

3. Both of these men contend that Christ *did* oppose the doctrine of future punishment, as embraced by the Jews of his time.*

Let the reader call to mind, that it is repeatedly stated in the first chapter of this volume, that neither Christ nor his Apostles uttered one explicit and unequivocal sentence against the doctrine of future and eternal punishment, which was generally embraced by the Jews of their time. Now neither of these men have brought forward one such sentence. Still they contend that Christ opposed this doctrine. But how? Thus: "Beware of the leaven of the Pharisees and the Sadducees." This is all!—*all* and the *most direct* opposition, that they can find in all the Bible, to the doctrine of future retribution! The Jews generally, and with limited exceptions,—the Gentiles also, in Christ's time, believed in what Universalists call the heathenish and horrible sentiment of eternal woe to the wicked; and yet, according to these men, the only opposition made to this doctrine by the great Teacher, was in this figurative and equivocal sentence: "Beware of the leaven of the Phari-

* "Review," p. 16. "Trumpet," Vol. xx. No. 999, p. 42.

isees and the Sadducees! But how do they know that the doctrine of future punishment was meant in this sentence? Was it the distinguishing doctrine of the Pharisees and the *Sadducees?* Was it not the doctrine of *other* Jewish sects?—the Herodians and the Essenes? How, then, are these men so sure that the doctrine of future punishment is especially meant in this sentence? Mr. Ballou tells us. Let us hear. "Jesus did condemn in the gross the traditions and false notions of the Pharisees. The traditions and doctrines of men which they held, were such as were not contained in the law of Moses, but which they imbibed from the heathen. The doctrine of endless misery is not contained in the law of Moses, as all must admit, nor in the Old Tes- Testament: therefore, this doctrine is one of the traditions and false doctrines of men which Jesus condemned." The validity of this argument may be tested by applying it in another case. A leading and approved writer* among the Universalists distinctly informs us that the Jews, in the Old Testament times, had no idea of such a future state as is taught in the New Testament. Here then let us apply our reviewer's argument. Jesus Christ condemned in the gross the traditions of the Pharisees. The traditions of the Pharisees

* H. Ballou, 2d. See "Essays on Important Subjects," Art. "Opinions," &c.

were such as were not contained in the Old Testament. The doctrine of endless bliss is not contained in the Old Testament, as Universalists themselves contend. Therefore, Christ meant to condemn this doctrine! Again: Universalists themselves contend that the doctrine of the resurrection is not contained in the Old Testament. This was a doctrine of the Pharisees. Christ condemned in the gross their traditions. Their traditions were such as were not contained in the Old Testament. Therefore, Christ meant to condemn this doctrine! Thus, we perceive, our reviewer's instrument *shoots* at both ends, destroying heaven as well as hell, and is therefore good for nothing.

4. The last argument of these men, which I shall notice, may be thus briefly stated:—The Pharisees hated Christ; but they were Partialists: therefore, Christ must have been a "perfect Universalist."* What an easy method this, to prove Christ a Universalist! Why, it is so easy, that, by it, we can, in two minutes, prove *all* Christians Universalists. Thus: Roman Catholics hate all Protestants; but Roman Catholics are Partialists:† therefore, all Protestants are Universalists! Do not dispute this, ye Baptists, or Methodists: it is

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* "Review," p. 17. "Trumpet," Vol. xx. No. 999, p. 42.

† I use the term *Partialist* as defined by Universalists.

proved! Mohammedans hate all Christians; but Mohammedans are Partialists: therefore, all Christians are Universalists! I understand that a "smart" Universalist minister in this region is soon to publish a book, entitled "An *Easy* Method with the Partialist." What can it be but this very method?—for who ever heard of an easier one?

Jesus Christ called the Pharisees hypocrites, extortioners, whited sepulchres, serpents, vipers, and devourers of widows' houses; and yet Universalists can see no other reason why they should have hated him, than this,—that he was a perfect Universalist!

I must confess, that when I call to mind that our Vermont reviewer stood before an intelligent audience, and, without a blush, made use of such flimsy and bare-faced sophistries, I am astonished at the power of that delusion under which he labored. And I am the more astonished, that such arguments satisfy rational men;—that on such they rest the immortal interests of their souls.

SECTION III.

Some things are said on the 17th and 18th pages of the Review, though not pertinent to the points in debate, to which I have thought proper to give a passing notice.

The reviewer complains that not one of the texts adduced in the first chapter of this volume "declares a day of judgment *after* the resurrection." This is a *trite* Universalist evasion. By the rule of interpretation there adopted, the justness of which cannot be questioned, Jesus Christ and his Apostles, in the use of this language, meant to have taught their disciples a judgment *after* death, or they meant to deceive them.

He says: "When Mr. R. will attempt to show that John 5: 28, 29, Mat. 25: 46, and 2 Thess. 1: 8, 9,—I say when he will *attempt* to show that these passages refer to a future world, we will attend to his arguments. At present they deserve no further notice from us." How *candid!* Did I not "attempt" to show that Christ and his Apostles, in the use of these passages, must have referred to the future world, or that they meant to deceive their hearers? When our reviewer shall "attempt" a fair and candid answer to this part of the argument, he may merit a farther reply. I certainly shall not again examine these passages. As, however, Universalists contend that John 5: 28, 29, speaks simply of a spirit-

ual resurrection, or conversion, it may be well, by substituting what they contend to be the real meaning, to show the reader a specimen of Universalist interpretation. Thus: "The hour is coming when all that are in the graves of sin shall be converted, they that have done good, to the conversion of life, and they that have done evil, to the conversion of *damnation.*" This, doubtless, Mr. Ballou would esteem the only "*rational*" interpretation.

He affirms that the story of the rich man and Lazarus is a parable. Suppose it is,—it still teaches future punishment: for if the Jews believed that wicked men are tormented in Hades, or the world of spirits, and Christ related a supposed case of a man's being tormented in Hades, without denying that, in fact, any such thing could be, he meant to confirm them in their doctrine, or he meant to deceive them.

He speaks of the destruction of Hades, and raises his "Hallelujah" in view of it. Orthodox critics believe that Hades (or the state of separate souls, or, as is by some supposed, the dominion of the grave) will be destroyed at the general resurrection, but do not believe that the wicked will then shout Hallelujah. Indeed, it seems quite obvious that all these things contained on the 17th and 18th pages of his review, were thrown in to divert the minds of his readers from the contemplation of the real points in debate.

SECTION IV.

An Examination of Mr. Ballou's Review in relation to what were the opinions of the primitive churches respecting Future Punishment.

Let the reader call to mind, that in the preceding part of this volume* an appeal was made to the fathers, not as *doctrinal*, but as *historical* authority; and that it was proved, as clearly as any historical fact can be proved, that the churches *in*, and *immediately after*, the Apostles' days, believed in future and endless punishment.

Concerning this the Editor of the Trumpet wisely concluded to say nothing. And our Vermont reviewer, as we shall see, says nothing tending to refute what is above affirmed of the belief of the primitive churches. He says: "The fathers were so much inclined to commingle the pure doctrines of Christianity with the systems of Pagan philosophy, heresies from this source prevailed even in the time of the Apostles, and before the death of John. And their writings generally abound in wild, fanciful and visionary notions,—so much so that their opinions on these matters are worthless." This has no connection whatever with the point in issue. We care not

* Chap. I. Sec. II.

how heretical, or fanciful, or visionary, the fathers are. The question is, Did the churches *in* and *immediately after* the Apostles' time *believe in future and endless punishment*? If they did, we contend that it must have been taught them by the Apostles; for they *could not* have been revolutionized in so short a time. Now the above remark of this reviewer has no *tendency* to settle this question one way or the other. It is, therefore, a mere evasion.

Again: "The fathers held many doctrines not found in the New Testament." What if they did? Does this *tend* to show that the primitive Christians were not believers in future punishment? This is another mere evasion.

Again: "Adopt their opinion as *apostolic*, and you must at once adopt the Romish method of settling what were the doctrines of Christianity." But have I adopted the opinions of the fathers as *apostolic*? Did I not expressly disavow any such design? Did I not state, in so many words, that they were appealed to *merely* as *historical* authority? This, then, is *worse* than an evasion. It is stating by implication what he knew to be false.

He says further: "Mr. R. does not give the dates of the writings he quotes from the fathers. I shall have little more to do than to state the *dates* of these writings, in order to show that sufficient time had elapsed, at the time they were written, for errors to have crept

into the Church." It was my design to show what were the opinions of the churches *in* and *immediately following* the apostolic times, and I quoted the writings of men who lived in *that very time*, as the dates, supplied by Mr. B., will show. *Could* I, or *should* I have quoted earlier writings? This, therefore, is a mere subterfuge.

He continues: "We challenge Mr. R. to prove that any of the apostolic fathers held the doctrine of *endless* punishment." I accept the "challenge." 1. The apostolic fathers were surrounded by men who believed in endless future punishment. If this was not *their* belief, why did they not give some intimation of it, and not always talk of future punishment as "*eternal*"? 2. Justin Martyr and Tertullian, cotemporaries with the apostolic fathers, believed in endless future punishment,* and yet there is no intimation of disagreement between them in this particular. 3. In the end of the second century, the doctrine of limited future punishment was advanced for the first time, by Clemens Alexandrinus. This was considered a new doctrine, and was opposed. All this put together renders it quite certain that the fathers universally, to this time, believed in endless future punishment; independently of the fact that the

* In proof, see quotations in Chap. I. Sec. II. of this volume.

word used by them in reference to future punishment, and rendered *everlasting*, in its primary and literal signification, expresses endless duration. I only add, that I "challenge" Mr. Ballou to prove that any father believed in limited future punishment till the time of Clemens Alexandrinus, or, to find a single sentence in Christian writings, for more than a thousand years after Christ, which explicitly states that there is no future punishment.

Once more: He complains that I have not fairly quoted from the "Ancient History of Universalism." What was quoted from that work is there, and there is nothing there to the contrary. I now state, that the author of that work, after the most thorough search, could not find a sentence in any of the writings of the fathers, which declares a limited future punishment, till about two hundred years after Christ; but that, on the contrary, he was *compelled* to admit that the fathers, without exception, who believed in future punishment,* called that punishment *eternal*. This, then, is another mere subterfuge.

Thus we have seen that the question in debate—Did or did not the primitive Christians believe in endless future punishment—has been *wholly* evaded by this man. Why did he not yield the point immediately, or, like an

* He mentions one or two who believed in *Annihilation*.

honest men, attempt to prove that, in the nature of the case, it was quite probable that all Christians throughout the vast Roman empire were, in the times of the Apostles, believers in Universalism, and, that immediately after their death, with one accord, and without the least controversy, they agreed to reject this doctrine and embrace the sentiment of eternal punishment,—and, that yet all this might be done without leaving the least record of any such transaction? Why did he not attempt to prove that Christians universally, in the life time of the Apostles, believed there is no punishment for man beyond the grave; that when the Apostles left the world, this doctrine left with them, and that every vestige of it vanished from the thoughts and recollections of men for seventeen hundred years? He knew better. He must have been aware, that it is an indisputable fact, that the churches *personally* instructed by the Apostles; that men *trained by the Apostles*, and *by the Apostles set over these churches*, believed in a future and eternal state of retribution. And he knew that, this fact appearing, Universalism would be seen to be without the shadow of a foundation. Instead, therefore, of fairly meeting the argument like one who seeks after the truth, he attempts, by the grossest evasions, shifts, and subterfuges, to cloud this fact, and draw away the mind from the contemplation of it.

Mr. Ballou concludes his first sermon with

a long striug of scriptural quotations in support of Universalism. In relation to these, *for the present*, I shall only say that not one of them explicitly denies future punishment, or explicitly states that all men shall be holy and happy after death. Every one of them may be justly interpreted consistently with the doctrine of future and endless woe to the wicked. To attempt to support Universalism by a long list of disconnected scriptural quotations, when he has met the arguments contained in the first chapter of this volume only with sophistries, assertions, and evasions, reveals the weakness of his cause.

CHAPTER II.

THE REVIEWS OF THE SECOND CHAPTER OF THE FIRST PART OF THIS VOLUME EXAMINED.

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SECTION I.

*An Examination of Mr. Ballou's "Review" in reference to the inquiry whether Universalism is according to Godliness.**

It will be recollected, that, in the second chapter of the preceding Part, it was shown that Universalism is not according to godliness, by contrasting Universalists, as a *sect*, with the Apostles and first Christians. This, it was contended, is a just and satisfactory mode of testing this system. True Christianity is the same in its character and effects in all ages. The Apostles and their immediate disciples generally were true Christians. It is

* Mr. Whittemore's remarks on this subject are so general, and being in substance the same as Mr. Ballou's, I deem it unnecessary to make explicit reference to his work.

perfectly just, therefore, to compare modern pretenders of all kinds with primitive Christians. If any, *as a sect*, shall differ *essentially* in their religious character and practices from the Apostles and those instructed by them, it cannot be said that the truths they hold are according to godliness.

It should be kept in mind, also, that the comparison is between *modern Universalists* and *primitive Christians*, and not between modern Universalists and *Congregationalists*, or any other Christian sect of the present day. *Much*, indeed, *most*, that is said, in this part of this Review, has no connection whatever with the real subject in debate. Thus he talks of the abuse, and comparative importance of forms, and of the wickedness and hypocrisy of those whom he calls "Partialists." Now these things do not tend to show that Universalists do, or do not resemble, in their religious characteristics, the first Christians. In accordance with a species of *cunning* common to Universalist controversialists, they were thrown in to divert the minds of his readers from the truth, and to withdraw his antagonist from his strong hold. But the *contrivance* is too bungling to succeed this time. As I pass along in the examination of this review, I shall have no reference to any thing said that does not relate to the comparison between Universalists and primitive Christians, till I have considered what does relate to this comparison, and, then,

I shall pay that attention to the other matter which it merits.

The question, then, is this,—*Do modern Universalists*, considered *as a whole*, resemble essentially in their religious practices and character, the first Christians? It is not asked how it is with here and there an *individual*, but what are the *prominent distinguishing features of the whole sect?*

In showing whether Universalism is in its tendencies according to godliness, modern Universalists were compared with primitive Christians in *fifteen particulars*. I shall consider Mr. B.'s reply to them in order, and

1. *Respecting the Sabbath.** Our reviewer does not deny that it is the practice of leading Universalists, generally, to visit their friends on the Sabbath, and spend its sacred hours in secular conversation—that the Sabbath is frequently employed, by young people of Universalist families, in the diversion of the walk, or the ride;—that they seldom or never meet for worship without a minister;—that the average attendants of professed Universalists, at public worship, counting fifty-two Sabbaths in a year, is not more than one-eighth of their number, and that where they have large Societies, they seldom meet oftener than once in two weeks, very commonly not oftener than

* The several heads will not be well understood unless the reader bears in mind what was said under the same heads to which Mr. B. replies.

once a month, some not as often, and others have no meetings at all.

Thus he admits almost every thing asserted of Universalists, respecting the Sabbath. But what does he say? We may learn from what he does say, the views which Universalists entertain on this subject. He says that "to average the attendance in such places," where they have not constant preaching "on the whole number of Sabbaths in the year, is unfair." It is *unfair* then to ask people to worship God, as often as he requires it! Again:—"The ancient Hebrews, in the time of Moses, and after, attended the temple service in the former part of the day, and occupied the afternoon in social converse, recreations, and festivity." Once more:—"We judge from what Paul says, Rom. 14: 5, 6, that Partialists are more rigid in their notions of the Sabbath than were Christ and his Apostles." What must be the tendency of such remarks, especially by one assuming the office of a minister of Christ. *It is unfair to ask people to meet for the purpose of worshipping God fifty two Sabbaths in a year! The ancient Hebrews used to attend meeting in the forenoon and play in the afternoon! Partialists keep the Sabbath more strictly than did Christ and his Apostles!* Such we fear, are the views of Universalists *generally*. Let Universalism, then, become generally prevalent, and the Sabbath, with all its

blessed effects, would soon be obliterated from the land.*

2. *Respecting Baptism.* Our reviewer admits that Universalists generally neglect this ordinance, but he says that generally they do not believe in any such ordinance.

3. *Respecting the Lord's Supper.* Our reviewer says that "the Lord's Supper is administered in nearly or quite all our churches." We suppose so. But how numerous are their churches! We shall see presently.

4. *Respecting the organization of churches.* Our reviewer says that churches have been formed in all the strong holds of Universalism—in Boston, Philadelphia, &c. We supposed they organized *some* churches. But how is it generally? On Universalist authority† we learn that they have *three* churches in Maine, where they have sixty societies! In the same proportion, among their 800 societies, we might find forty churches. It is estimated by those who have examined the subject, that out of the 500,000 Universalists, the number which they claim, not 2,000 are church members. I do not believe more than 1,000 are. Why do not Universalists give us, in their statistics, the number of their church-

* Mr. Ballou, under almost every head, is very careful to state, that Universalists do not neglect duty simply because they believe in Universalism. We shall notice this hereafter.

† "Christian Intelligencer," Gardiner, Maine.

es and communicants? Look at it one moment, and you can guess the reason. It would read as follows:—

Whole number of Universalists,	500,000
Societies, - - - - - - -	800
Ministers, - - - - - - -	400
Communicants, - - - - -	1,000

That is, two church members and a half to every minister! "Generally" then, Universalists *do* neglect the organization of churches. If they deny this, let us have their statistics.

Our reviewer very gravely assures us that "Universalists make no great noise about their deacons." In this I think they act wisely. It would certainly look odd to see 500,000 Universalists making a great uproar about some forty deacons!

5. *Respecting discipline.* Our reviewer says that "all our churches are authorized to exercise discipline." But how many are "all" their churches? We have seen above. *Generally*, then, this duty is neglected.

The comparison between Universalists and primitive Christians, so far as relates to ordinances, is now concluded. There are ten remaining points of comparison to be considered. Mr. Ballou says that I have confined my "examination almost entirely to the question whether Universalists are strict observers of the ordinances." *One-third, then*, is synonymous with "almost entirely."

6. *Respecting the instrumentality of Universalists in the conversion of men.* This is an important point, for if Universalists are not instrumental in the conversion of men, then Universalism must be false. Our reviewer contends that Universalism has been thus instrumental, and yet he denies that there is any *such* conversion as I have defined.

I affirm that, *under the circumstances*, a mere general *assertion* that the doctrines of Universalism have been instrumental in the conversion of men, is not enough. If decidedly wicked men, the profligate and openly vicious have been reformed, and have been made virtuous, praying, Christian men, through the instrumentality of Universalism, let their *names* and *residences* be pointed out. Congregationalists, Methodists, and Baptists can point us to such instances as the effect of their doctrines, and Universalists, if they can, should do it, in order to undeceive the whole community. For you may go throughout the land, and inquire of enlightened, virtuous men, not Universalists, if they ever heard of the reformation of wicked men, produced by believing and embracing Universalism, and the answer will be unanimous, No. I have asked the question many times,—I have asked Universalists themselves, and have always been answered in the negative. Is *every* body deceived? Then let them be undeceived. I do not ask for the names of men who were, from

Calvinism or Arminianism, converted to Universalism, but for the drunkard, the libertine, and the profane, who have become temperate, chaste, and men of prayer, simply by means of Universalist preaching.*

I know that Universalists frequently say, "We do not boast of our converts. If a wicked man happens to be reformed through our preaching, *we* do not make a bluster about it." How singularly modest! According to their own testimony† they are like the humble publican, who would not so much as lift his eyes to heaven. They are so modest that they even do "not make a great noise about their deacons." In this virtue they excel St. Paul himself, who mentions in his Epistles certain men who were reformed from the most abandoned wickedness through his preaching. There is something truly remarkable in this modesty. If they build a meeting-house they forthwith trumpet it to the world. If they get together on the Sabbath,

* Universalists have been pressed to do this *frequently*. An Universalist minister in a neighboring town, when asked by a Methodist minister to point to one who had been *reformed* by Universalism, said he could point to *hundreds*, but positively refused to *name one*. Another minister, who has preached in this town, being asked the same question, named St. Paul. But when farther pressed, named a good Baptist lady, who had, through their instrumentality, deserted her faith, and became an Universalist.

† Review, p. 26.

and attempt to worship God without a minister, they publish it in the papers.* If a good Baptist brother happens to turn Universalist, it is rung through the land. But if God, through their instrumentality, converts a sinner from the error of his ways, and saves a soul from death, why, it is too *delicate* a subject to be talked about!

There is something still further remarkable in this instinctive shrinking from any appearance of boasting of the power of their doctrines in the conversion of men. They can talk with trumpet tongue of the glorious tendency of their system;—how it irresistibly touches the heart, and how it is directly calculated to lead men to repentance. They can boast of "hundreds" who have been converted, but when asked to point out *one* who has been saved from vice and ruin, and made good and happy, by the blessing of God on their humble efforts, they modestly assure us, *they* cannot boast of *their* converts!

7. *Respecting the instrumentality of Universalists in producing Revivals.* Our re-

* The Universalists in this town, after much urging by the Rev. Mr. *Palmer*, got together on the Sabbath, and once attempted worship without a minister. A week or two after, the fact was published in the "Universalist Watchman." This was done soon after the publication of the preceding work.

viewer does not pretend that Universalists are instrumental of such revivals as occurred in the times of the primitive Christians. He pours forth a sufficient quantity of that *peculiar* phraseology respecting modern revivals, so common in Universalist publications of the day, but as this has no relation to the point in question, we shall pass it over for the present.

He gives a reason, however, why modern Universalists do not produce such excitements as that of the day of Pentecost. It is that they have not to preach to those *personally* guilty of murdering the Savior. Peter was instrumental in pricking his hearers to the heart when he made the "truth flash into their understandings" that they had "cruelly murdered their sincere friend and benefactor." And he thinks that were Universalists "under the same circumstances" their hearers would be pricked in the heart, and would say, "Men and brethren, what shall we do?" Here, then, we have the reason why there is such a *total* difference between modern Universalists and primitive Christians respecting revivals. Who but an Universalist minister could ever have discovered it? The people, then, of the city of Samaria, of Antioch, and of other places where the Apostles preached, and powerful revivals were had, were undoubtedly *personally* guilty of crucifying their divine Master! The jailor at Philippi, too, who with such

anguish of spirit cried "What shall I do to be saved?" must have shouted with the populace at Jerusalem, "Crucify him, crucify him!"

8. *Respecting Prayer.* In answer to the inquiry, "Whoever heard of an Universalist prayer-meeting?" our reviewer says, "Many have. In Boston, an Universalist prayer or *conference* meeting has been regularly kept up for a great number of years. *Conference* meetings for prayer, praise and exhortation, are now quite commonly held at evening, during our Associations and Conventions." I once attended one of these "*conference* meetings for prayer," &c., during one of these Conventions, but there were no prayers offered except by ministers, and that only at the opening and the close.

The prayer-meeting then of which "many have heard" is "regularly kept up in Boston." One stated prayer-meeting for all North America! The good Universalists all over the land, it should seem, get their praying done by their brethren in Boston, who keep up a regular meeting for the purpose!—Just as it would have been if all the Christians throughout the Roman Empire, in Paul's day, had sent to Jerusalem to get *their* praying done. Yet it is doubtful whether the meeting at Boston be a prayer-meeting after all. Our reviewer calls it a prayer or *conference* meeting, but does not tell us which. It is probable that no laymen pray at all; and that the only prayers

offered are one at the opening, and another at the close.

9. *Respecting sending Missionaries to the Heathen.* Our reviewer does not pretend that Universalists send missionaries to the heathen. None of his remarks on this point have any relation to the point in issue. They will be passed without farther notice at present.

10. *Respecting the fact that Christ and his Apostles spent no time in proving that there is no future punishment.* On this point, our reviewer has said nothing in reply, but simply reminds his readers that enough has already been said on the 16th and 17th pages of his Review, viz. that it was not so much the object of Jesus to refute "every erroneous notion of the Jews" as it was "to convince them that he was *the Messiah.*" The reader can judge for himself respecting the soundness of this reasoning.

11. *Respecting the fact whether modern Universalists preach the terrors of the Lord in the most direct, pointed, and terrific manner, as did Christ and his Apostles.* Our reviewer says, "We preach all the terrors of the Lord—all the terrible consequences of sin —all the punishment of iniquity as *we* understand them." We suppose they do. But then they "understand" that none of the consequences of sin extend beyond the grave. They make the rich oppressor, the extortioner, and the debauchee distinctly to understand,

that whether he repents in this life or not, he cannot fail of heaven. Is there any thing terrible in this? Is there any thing terrible in the *certain, inevitable* prospect of endless bliss? Did Jesus Christ preach in this manner? Did Paul thus reason with Felix?

Let us suppose that Paul was a real Universalist—a real believer in the doctrines of Hosea Ballou. The interview between him and Felix must then have been something like the following:—

Felix. Paul, you talk of a "judgment to come." Will you distinctly inform me what you mean by that phrase?

Paul. I do not mean a judgment after death. That is a heathen doctrine, a mere creature of superstition. True, I say "it is appointed unto *men* once to die, but after this the judgment." I *mean* simply, that it is appointed unto the *Jewish priesthood* to die, and after this the *gospel dispensation.**

Felix. Then we are not to give an ac-

* Or I mean as "it is appointed unto the men, who are high priests, to die once a year, by proxy, in their sacrifices, and after that they enter into the most holy place, bearing the *judgment* of the people, that is the *justification* of the people." Or, "It is appointed unto all men once to die, and after that the judgment of God is executed on their bodies, dust thou art and unto dust thou shalt return." Or I mean *any* thing and *every* thing, but I do not mean as *I say!* All the above interpretations are given of this passage by these *wise* expounders of the Scriptures. And Universalists do

count *after death* for the deeds done in the body.

Paul. By no means! That is the horrible sentiment of those hypocritical *Limitarians*, the Pharisees.

Felix. But you have seemed to speak with some earnestness of punishment. Be so good as to inform me definitely what you mean by the term.

Paul. I do not mean that most extravagant of all notions, which our countrymen have so wickedly borrowed from the Greeks, and you Romans,—the punishing of men in another world for deeds done in this.

Felix. But what *do* you mean? My religion has taught me that I must suffer in the world to come, for my present wickedness.

Paul. Your religion is false. I mean by punishment, that unless you repent, you will suffer for your sins *as you go along*, just as you always have done. But when you die, thanks be to God's glorious and *impartial* grace, you will go to heaven, and be happy there forever, whether you repent in this life or not.

Felix. Hold! hold! Paul. Your language is terrific. I tremble when I hear you reason of a "judgment to come." "Go thy way for

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not entertain a doubt but that all are *exactly* right!—and every body else that cannot see that they are right is a "blind Pharisee."

this time; when I have a convenient season I will call for thee."

12 and 13. Under these two heads it was stated that wicked men hated both the doctrines and the preachers of primitive Christianity, while the doctrines and preachers of modern Universalism are the peculiar favorites of this class of men. In reply, our reviewer states, "that the doctrine of Christ, when he was on earth, was hated by one class of wicked men is true," but "that this was universally the case is *not true.* The wicked Scribes and Pharisees, Mr. R.'s fellow believers in endless punishment, hated Christ's doctrines," but the "common people," we are informed, "heard him gladly, &c."

All wicked men do not hate the doctrine of Christ! What does Christ himself say? "*Every one that doeth evil hateth the light*"—that is, the truth, the gospel. Shall we believe Mr. Ballou, or shall we believe the Savior?

Some wicked men, then, loved the doctrine of Christ! But do not wicked men love sin? Does not the doctrine of Christ require holiness? Do wicked men love sin and holiness at the same time?

Were there none but the wicked Scribes and Pharisees who hated the doctrine of Christ? The Sadducees, we must suppose then, were his peculiar friends! The men who laid many stripes on Paul and Silas at Philippi, were undoubtedly Pharisees! Those

proud men at Athens, who called Paul a babbler, were, without doubt, Pharisees! Who were those "lewd fellows of the baser sort," who drove Paul from Thessalonica, but Pharisees? Demetrius, of Ephesus, must certainly have been a true and perfect Pharisee!

There are other reasons why the "common people" should have heard Christ gladly, than that they *loved* all the doctrine which he preached. Common people, by thousands, heard Whitefield preach gladly, and yet *some* of them were far from loving and cherishing the doctrine which he preached. Herod "heard John gladly," but when he opposed his lust, he cast him into prison and beheaded him. It is quite probable, too, that the same people who heard Christ gladly, afterwards shouted, "Crucify him, crucify him."

Our reviewer labors hard to show that believers in eternal punishment, in our Savior's time, hated him simply because he was an Universalist, and that the simple fact that modern Universalists are opposed by "Partialists," proves them to be the true disciples of Christ. Such an argument can only convince those who are prepared to swallow any absurdity as truth. The doctrine of a *future retribution* was never a point in controversy between Christ and the Pharisees, any more than the *existence of a God* is a point in controversy between Congregationalists and Universalists. We shall endeavor to show our reviewer, be-

fore we dismiss the subject, that honest opposition to dangerous heresies is quite a different thing from persecution.

It is an indisputable fact, as every one may know by observation, that grossly wicked men *perfectly understand, love, cherish, and cling* to the doctrines of Universalism, and *still* remain as wicked as ever. Jesus Christ has declared that such men *hate his* doctrines. The doctrine of Universalism therefore, is not the doctrine of Christ. I know we are told that such men are not true Universalists. It does not alter the case. Whether true Universalists or not, they *love Universalism*, they are *pleased* with it, whilst they hate the doctrine of Christ. Do wicked men embrace and love, *while wicked*, the doctrine of Congregationalists? No. They may speculatively admit its truth, whilst in their hearts they hate it.

14. It was stated under this head that "*the Apostles could not preach Universalism so intelligibly as modern Universalists.*" On this point, our reviewer says but little pertinent to the subject. He seems to boast very much that Universalists can write their creed in the very words of Christ, his Apostles and the prophets. Wonderful! What sect of Christians cannot do the same? A creed is a brief summary of the articles of Christian faith. There never was a sect on earth who could not express their creed in the language of Scripture, *provided you allow them to inter-*

pret Scripture in their own mode. A string of mere scriptural quotations cannot be called a creed, inasmuch as we naturally understand a creed to be *a statement of the meaning which we attach to Scripture.*

15. *Respecting the difference of spirit pervading the writings of primitive Christians and modern Universalists.* Our reviewer questions "whether any thing more than truth is stated in even the passages quoted from the Religious Enquirer." Let the reader turn and read those extracts. He supposes the extracts from the Enquirer to have been all written by one man, who has been disapproved by Universalists. He is mistaken. They were written by several individuals, and are a fair specimen of Universalist papers generally. Hundreds of extracts might be taken from the "Watchman," of which Mr. Ballou is an editor, far more scurrillous than any I have made.

He positively denies that "more can be found on almost every page of the Watchman or Trumpet, calculated to beget and foster a wrong spirit towards others than can be found for several years in the papers of other denominations with which I am acquainted." He says I cannot prove it. In reply I state, without any fear of contradiction, that it is difficult to find a single number of any Universalist publication in the land, which does not explicitly refer to the *doctrines* or *character*

of those who differ from them, in a manner calculated to excite improper feelings towards them. How is it with the papers of other denominations? In the "Vermont Chronicle" of 1836, there is not a direct nor indirect allusion to Universalists nor Universalism. In 1837 the subject was alluded to twice only;—once simply by a statement of the conversion of an Universalist, and once by publishing a written renunciation of Universalism, by one who was about to join a Congregational church. In 1838 it was alluded to but twice;—once in a candid article which might have been read in two minutes, and once by a short extract from the preceding work.

In the N. Y. Evangelist—a paper named by our reviewer, as peculiarly virulent—I find Universalism, in this country, alluded to twice in two years; once as follows:—

UNIVERSALISM IN MAINE. The editor of the Christian Intelligencer,* published at Gardiner, says, "We regret to state it, but it is a fact, and one, too, which reflects no credit on the denomination, there are but three or four churches connected with the Universalist sect in Maine." He also intimates that there is a disposition in the sect to support public worship "no farther than their meetings are made subservient to *pulling down*." It seems the order needs reforming, for he concludes with the following

* This is a Universalist paper.

significant remarks, "We are of opinion that we had better look at home, instead of attacking the errors of others; we had better try to heal our own moral maladies, before we lay open to view our neighbor's—and endeavor to extract the beam from our own eyes, and then we can see clearly to behold the mote in our brother's eyes.—*Independent Messenger.**

The Boston Recorder and the N. Y. Observer certainly do not contain more reference to Universalists than the papers which have been just named. Having little personal knowledge of the papers of other denominations, I can make no definite statement respecting them. But if these papers abound in slanderous matter concerning Universalists, why did not our reviewer give us some extracts as a specimen? He complains of the language contained in the second chapter of the first Part of this volume. The language, I admit, is plain, and it may be severe, especially that part of it which treats of the spirit of Universalist papers. I intended it should be so. It is difficult to find language strong enough by which to portray the character and spirit of their periodical literature. It breathes, unceasingly, a spirit of base, malignant and brutal warfare. But if a paper or a work from those who are thus incessantly assailed, slandered, and abused,

* The Independent Messenger is a Restorationist paper, published in Boston.

chances to turn upon them with a sober statement of facts, why, we are told at once, that it is all bitter persecution—"*Just so the good Universalists of old were persecuted by the ancient Pharisees.*"*

I have now finished my reply to the "Review" of the contrast between primitive Christians and modern Universalists. We have seen that not a material fact stated in that contrast, relating to the differences which distinguish the two classes, is disproved. Indeed, our reviewer indirectly admits and even *confirms* every statement respecting the Sabbath, organization of churches, the ordinances, discipline, prayer, revivals, and sending missionaries to the heathen. With regard to the question whether Universalists are instrumental in the conversion of men, we have only naked assertions. The five other general points

* One of the first, if not the very first Universalist minister in Vermont recently said to me, in the presence of several, that the "Universalist Watchman" had been for a long time "but a tissue of calumnies." And every one must acknowledge that the "Trumpet" is, in this respect, far more objectionable than the Watchman. Now look at this! A paper conducted by three of their approved ministers, countenanced generally by their preachers, greedily read and swallowed by thousands of their people, "but a tissue of calumnies!" Such are the people who complain that they are calumniated. Nay, it is persecution, forsooth, for one, after having patiently and silently for a long time endured this calumny, simply to come out with a plain and bold statement of the facts.

—the difference in preaching respecting the future state of man, the different manner in which their respective systems and themselves are regarded by wicked men, and the difference in the spirit which pervades their respective writings, are met only with general assertions;—assertions not attempted to be proved.

What a summary is here disclosed respecting the religious practices and character of modern Universalists! I speak of them as a *whole*. By them, as a whole, the Sabbath is lightly esteemed, employed even by leading Universalists, in visiting their friends, and *frequently*, by the young, in diversions of various kinds. As a *general* thing, the ordinances and visible institutions of religion are neglected. It is *never* known that they are instrumental in reforming the vicious from his course, and making him virtuous and happy. As a whole, they restrain prayer before God. Even the professed Minister does not, as did Abraham, erect an altar in his family, and call upon the name of the Lord. No revivals of pure and undefiled religion are known among them. They do nothing to send abroad the heralds of the cross and the sacred scriptures among the heathen. A very large proportion, nearly the whole, of their preaching is designed to prove to the wicked that they have no account to render hereafter of the deeds done in the body. It is one of the distinguishing features of their doctrines that they are *loved*,

defended and supported by the Sabbath-breaker, the drunkard, the profane, and the openly vicious of all classes, while they are still passing on in sin. "Levity and bitterness,"* characterize the public labors of their ministers, and their publications abound in scurrillous, slanderous and malignant attacks on all who differ from them essentially in religion. Now this is not a mere neglect of religious forms and ordinances, as Mr. Ballou contends. But suppose this were all, what must be the result? True, forms may be and have been abused by the religious in all ages. Men may have the *form* without the *power* of religion. But when was it ever known that a people had the *power* without the *form*? It is true men have hypocritically regarded the external institutions of Christianity, but when was it ever known that any body of men, who neglected these external institutions, became a body of devout and humble Christians? Are not the visible institutions of religion indispensable among those instrumentalities by which God has chosen to extend his kingdom? Are they not, in fact, the *very organization* of that army, which Christ employs to make successful warfare on the kingdom of darkness? Was it ever known that the cause of truth and righteousness progressed when there was no Sab-

* Rev. Paul Dean.

bath and no church observant of all God's ordinances? Does not the history of the world establish the fact, that where there are no forms there is soon no religion? It should be borne in mind, also, that *much* of the organization which *does* exist among Universalists, is the result of mere party zeal. There is among them a disposition to support public worship, not to promote their own holiness, but only, to use the words of their own papers, as "their meetings are made subservient to *pulling down.*" The object of much of their preaching is to make war upon all religious organization in the land—to bring into contempt those servants of the Most High who aim to build up and establish those institutions.

What then would be the result were Universalism triumphant? There would soon be no Sabbath and no sanctuary. An awful darkness and stupidity in relation to the high and holy sanctions of religion would soon spread over the public mind. The elements of vice and ruin which sleep in every depraved heart, would kindle into flame, discord and anarchy would triumph, and the Sun of our Liberties and Peace would set in darkness.

It is my firm belief that the same effects would follow upon the prevalence of Universalism, as would follow upon the prevalence

of Atheism.* Universalism may be considered the most dangerous. It is clothed in the garb

* Universalists are constantly assuring us that infidels are ready to embrace Christianity when they understand it as *rationally* explained by them. Mr. Whittemore says that "Universalism has been productive of vast good in this manner." Wonderful! especially when we hear the testimony of Infidels themselves. The "Investigator," an infidel paper, conducted by the celebrated Abner Kneeland, has repeatedly asserted that Universalism is very near akin to Infidelity—that it is the "stepping stone" to Infidelity—and that Universalists "reject nine-tenths of the Scriptures, and misapply the other tenth." The Editor of "Zion's Herald" informs us that he put the question to a leading Infidel of the city of Boston, not long since, "Whether he ever knew a man to embrace infidelity except an Universalist." After a little thought, the man replied that he "knew of one instance and but one, naming the person." But what do Universalists themselves say? A writer in the "Inquirer and Anchor" of July 26, 1834, says that it is an "evil" that "there are *many* nominal members of the different Universalist societies who deny a future existence,"—says they are "Deists"—informs us that "one of that class told him that he would do something to keep up Universalist preaching, because he believed that it would be more successful than Deism in pulling down Orthodoxy." He says there are "many" such, who make use of Universalism as a "tool" to "pull down a particular church with whose members and doctrines they chance to be at odds." Here, then, is the reason why some Infidels embrace Universalism, and are friendly to the cause. It answers their ends better than their barefaced doctrines. It is *masked* infidelity—and will gain admittance where *unmasked* infidelity could not go. And here is the reason why almost all infidels were once Universalists—becoming Universalists, they have but one short step to take to become rank Infidels.

of Christianity and gains the confidence and influence of men who would immediately shrink from Atheism as from the touch of pollution.

Our reviewer has repeatedly assured us that the neglect of the forms and the visible institutions of religion among Universalists is not to be attributed to their doctrines. But can this be so? Are not the nature and tendency of moral doctrines most surely learned by looking at the lives of those who embrace them? How can we learn whether doctrines are or are not according to godliness, if not by looking at the effects produced on the character and conduct of those who cherish them? We have a right, therefore, to consider that irreligion, which characterizes Universalists as a religious sect, as the legitimate fruit of their doctrine.

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SECTION II.

It was inferred, in concluding the first Part of this work, that Universalism is not only *good for nothing*, but that it is *worse than nothing*. These propositions were supported by various facts and arguments, and Universalists were distinctly reminded that if they would convince us of the beneficial tendency of their doctrine, they must *point us to facts*, —that they must show us its victories over

vice and depravity, and its salutary results as seen in the whole moral aspect of that people on whom it exerts an influence.

In reply, however, our reviewer does not point us to facts. He brings forward no instances illustrative of the power of Universalism in reforming the vicious, and promoting moral order generally. But he gives us seven reasons why Universalism is good, drawn from the *nature* of the system. I shall not take time to consider these reasons. If a system of religious doctrine is good for any thing, it can be shown by its moral effects. And if Universalists, after all that has been said concerning the pernicious effects of their doctrines, will bring forward no evidence of their good tendency but such as they derive from the *nature* of the doctrines, it must be because they *have* no other. If no *practical* good grows out of their system, it must be the height of folly to insist upon their *intrinsic* goodness. If a mechanic, after having constructed a machine for a certain purpose, which, after actual experiment, is proved to answer no good purpose whatever, should undertake to prove by long philosophical arguments on the *nature* of the machine that it is practically useful, we should be very apt to regard him as a fool or a madman. Yet in precisely such a predicament are Universalists in relation to their system. They have a moral machine, the purpose of which is the reforma-

tion of men. The grand difficulty with it is, that it effects no reformation whatever. In practice, *it is an utter failure.* The community, every where, call upon them to point out one vicious man reformed through its agency. This they will not do, but proceed to show, by an array of reasons, urged with eloquence and ingenuity, that it is *admirably calculated* to do good, calculated to touch the heart, and lead men to repentance. Still, community are not satisfied ;—they can *see* no good ;—by its operation they can *see* none reformed. They call again *loudly* for facts. Universalists again and again respond with nothing but *theories.* Now why is this? Is it not because they have nothing but theories to give?

The inquiry is not unfrequently made, "If Universalism is good for nothing, how is it that there are among its believers, men of correct moral deportment?" This inquiry, I shall endeavor fully to answer. In the view which has been taken of Universalists, we have contemplated only those features which distinguish them *as a body.* Still, it is most cheerfully granted that there are men among them, in considerable numbers, who, throwing the forms of religion out of the case, are correct in their deportment and kind in their social relations. Some of them, it may be, have actually experienced a renewal of heart. This class of men give a kind of respectability to Universalism, which otherwise it could not obtain. To

them we are constantly referred as evidence of the beneficial results of the system. Now how came these men by that correctness of principle and deportment which they possess?

In answering this question, I remark, in the first place, that you may go throughout the land and inquire into the history of middle aged men, and men in after life, of the Universalist connection (I speak not of young men whose characters are unformed), and you will invariably find, that these men were just as good *before* they became Universalists as they *now* are, except when they may have laid aside the irregularities incident to youth for the characteristic sobriety of middle and declining life. All that is morally good in them, therefore, must be attributed to influences which bore upon them *before* they were Universalists. But what were those influences?

Ours is a Christian land. The first settlers in New England were Christian men. Among them, for many years, there was as many as one well educated minister to every five hundred inhabitants. To the time of the Revolution, Christianity bore more universally and constantly upon the people of New England than upon any other community, perhaps, in any age or country. Almost the whole population were constant worshippers in the house of God on the Sabbath. Christianity was preached from hundreds of pulpits, scattered

all over the land, every week. Its influences in a greater or less degree pervaded the whole population. It mingled in all their thoughts; regulated their moral sentiments; moulded the character of their rising generations; laid the foundation of their laws; modified all their social, civil, and religious institutions; and established a comparatively pure and all-controlling public sentiment. Every thing which distinguishes New England, in condition and character, from heathen nations, is to be attributed to Christianity. Subtract from her morals, her laws, and her social institutions, every thing which bears the stamp of Christianity, and there would be nothing left that is valuable. Now all this was effected before the introduction of Universalism. Universalism and Infidelity have obviously, in some measure, counteracted the beneficial tendencies of Christianity. It yet, however, exerts a vastly salutary influence. It is to these influences of Christianity, which have thus pervaded the whole land, and modified the character, sentiments, and institutions of the people, that Universalists are indebted for all of moral goodness and social happiness which they possess. It is this which distinguishes them from the heathen. Under these influences they were educated, and by them their characters and habits, in some measure, have been formed.

But by whose instrumentality was it that these salutary influences were thus sent abroad

through this land, which had produced so many beneficial results before Infidelity or Universalism had gained a footing among the people? By those, and those only, whom Universalists call "Partialists." By the preaching of those doctrines and those only, which Universalists oppose. By the keeping up of those institutions and ordinances which Universalism aims to cast to the ground, and trample under foot.

There are infidels of my acquaintance who are as correct in their moral deportments as any Universalists I ever saw. Is this evidence of the beneficial tendency of Infidelity? Did Infidelity bestow upon them what of good principles and character they possess? By no means. It was Christianity that did it. Yes; Infidels and Universalists are indebted for *every particle* of that which makes them better or happier than the heathen, to those *doctrines which they so blindly and so madly oppose*,—to the instrumentality of those *very men*, whose characters they have traduced, and against whom they carry on an unceasing, relentless, and merciless warfare. Do they point us to certain good citizens as evidence of the beneficial effect of Universalism? We point to the *same* citizens as evidence of the good effects of the doctrine they oppose. We say that their characters do not belong to Universalism. Universalists have *stolen* their characters, as they have, in fact,

stolen every thing else good which they possess, from their opponents; they appear in public with a stolen garb; they have taken

> "The livery of the court of heaven,
> To serve the devil in."

When respectable Universalists suffer themselves to be held up to the public as evidence of the good moral effects of their system, do they not know that they have concurred in a base fraud?—that Universalism has not made *them* better men? They must not think it strange when some indiscreet opponent ranks them with the profane, the Sabbath-breaker, and the drunkard. They have *chosen* their company, and must abide the consequences.

SECTION III.

A Reply to several things said in this Review not pertinent to the main points in issue.

I have now finished my reply to every thing said by this reviewer relating to the points contained in the first part of this work. But he has said much which has no relation to those points. This was done, probably, to draw the minds of his hearers away from the real points in issue, and to prejudice their minds against his opponent. Both the re-

viewers of this work have done this. Indeed, so far as I have observed, this is a characteristic trait of the controversial writers of this sect. A bad cause cannot so well be supported in any other way.

The things to which I allude are scattered throughout Mr. Ballou's second discourse. Thus, he talks much of the abuse of forms, clearly intimates that the religion of the "self-styled orthodox" consists only in forms, that they are in fact the Pharisees of modern times.* This is repeated over and over again. We hear much of the wicked schemes of the orthodox to promote revivals—we are told of certain men who are not improved by being converted and joining an orthodox church. The opposition, made by other denominations to Universalism, is said to be of the same kind, and to spring from the same cause, as that made by the Pharisees to Christ and his Apostles. We are frequently reminded of the aw-

* "Review" p. 26. He paraphrases Luke 18: 9–14, thus:—"Two men went up into a house of public worship to pray, the one a Congregationalist, and the other a Universalist. The Congregationalist stood and prayed thus with himself, God, I thank thee that I am not as other men, extortioners, unjust, impure, especially, do I thank thee that I am not as this Universalist. I fast often, &c. And the Universalist would not so much as lift his eyes, &c." Now this contains neither wit nor truth. Ascribing such a conduct to Congregationalists, is a base slander. It is equally false to intimate that Universalists have stated seasons of prayer. *Perhaps* they may have—*in Boston.*

ful tendencies of Pharisaism and Romanism. We are told that "ninety-nine hundredths of the convicts in our State prisons" are Partialists—that "of these are more than a score of preachers of this doctrine,"—that "within a few years several orthodox ministers have been detected in shockingly criminal conduct." In short, that the "doctrine of endless punishment is exceedingly baneful in its influence,—dishonorable to God, injurious to mankind, and detrimental to human enjoyment." Remarks of this kind, which have no possible reference to the points in question, constitute a very large portion of Mr. B.'s second discourse. As they were not brought forward consistently with approved rules of debate, so, in accordance with the same rules, I could not notice them as I went along with the reply. The amount of the whole may be thus stated:—the denominations who differ from Universalists, are very wicked, and their doctrines exceedingly pernicious. In reply, I observe,

1. That in examining into the tendencies of any system of religious doctrines, we must look at that body of men who have embraced it *as a whole*, and at the *whole character and condition* of that community on whom the system exerts an influence. This is what I have attempted to do when enquiring in relation to the tendencies of Universalism. It was not my design to bring forward *individual* cases,

but to present the features which distinguish the sect *as a body*.

Now our reviewer has not done this when speaking of the tendencies of those doctrines which he opposes. He refers us to *individual* cases. Now, that many who have joined the church have not been improved, is doubtless true enough, though I by no means admit that their numbers are so large as the above language seems to imply. That there have been those who have assumed the ministerial office, and have turned out to be wicked men, is, without doubt, also true. The little band of twelve, even under the eye and personal instruction of the blessed Redeemer, had *one* traitor among them. But are we to understand that these instances are brought forward to illustrate the character of the *whole body* of Christians who are not Universalists? If not, why are they referred to at all?* I remark,

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* Suppose I had taken the same course to illustrate the tendencies of Universalism. Suppose I had stated that in the little band of between 20 and 30 Universalist ministers in Vermont, two had recently been detected in great wickedness, and had left the sect for the express purpose of avoiding excommunication—that more than *one*, at least, had succeeded in making an extensive impression that they have no great partiality for the principle of "total abstinence"–and that "several" have been so exceedingly unfortunate as to create a very extensive impression that they are laboring under such an extraordinary developement of "*impartial love*," as not to have left the requisite partiality for

2. *That in inquiring after the tendencies of any system of religious doctrines, we must look at those, and those only, upon whom that system exerts an influence.* In learning the effects of *Universalism*, we must look at Universalists, and all upon whom Universalism exerts an influence. We should not look at Mohammedans or Hindoos, or any people on earth not under the *same moral influences*. Or if we would learn the effects of Congregationalism, we must pursue a precisely similar course.

This, neither of the reviewers of the preceding work have done. To show the tendency of the doctrines of those Christians whom they oppose, they have referred us to the Pharisees, the Romish Church, and even the heathen. Do the religious principles of the Pharisees any more resemble the doctrines of the Christians of our land, than does the system of Confucius? Is there any more resemblance between the doctrines of Papacy and the doctrines of Protestants, than between the Koran and these doctrines? Are they not universal-

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their "*better halves.*" If figures do not deceive me, this number makes not far from one-fifth of their whole number in the State. In the same proportion throughout the land, were their ministers as numerous as those they call *Partialists*, the number of their ministers of "doubtful reputation" would amount to 2000. "Men living in glass houses should not throw stones." But we admit that all this would be *far* from proving the doctrine of Universalism false.

ly protested against by Protestants as heretical and pernicious? Why then point to the conduct of Pharisees or Roman Catholics as evidence of the tendency of Congregationalism? True, both believe in future woe to the wicked. But then the whole of a religious system has moral tendencies. And as systems, their respective doctrines have almost nothing in common. If we have Pharisaism or Romanism *among us*, why not look *among us* for its effects? Why go back a thousand or eighteen hundred years? Why did not these men point us to facts which we can *see*? Why did they not show us that the people of New England, till seventy years ago, were the most ignorant, degraded, and vicious people on earth, because *till then* they were under the *exclusive* influence of "*Partialism*?" and, that since the introduction of Universalism, they have wonderfully improved in their intellectual and moral condition and character? Why did they not point us to those towns where they have had a constant settled ministry for the last fifty or hundred years, and show us that, *therefore*, they are peculiarly illiterate, illiberal, and vicious? Why did they not prove, that wherever our Missionaries have carried the doctrine of "a judgment to come," they have degraded even the heathen?

Cannot these men *see* and *state facts*? Certainly. If "several orthodox ministers within a few years" have been guilty of im-

morality, they know it. If an orthodox church member makes a slip, it is *seen*—and perhaps the fact is published in their papers. But when they are requested to *see* and *state* the tendencies of what they call Partialism, as seen in the *whole* character and condition of that community on which it exerts an influence, why, they are off in a twinkling, scrambling over seas, continents, and centuries, and in two minutes, you find them in the streets of ancient Jerusalem, observing the temper and conduct of the Pharisees, or you may see them wading through the dark ages, noting the bigotry and intolerance of Papacy. Is there in this a *semblance* of honesty? Is this the way of men who wish to find, and state, and abide by the truth? Why then do they this? Because facts, in sun-light, blaze around them, proclaiming in trumpet tones the salutary tendencies of the system they hate. Because New England stands in view a high and glorious, and enduring monument of the blessed effects of the doctrine they oppose. They cannot find sin enough around them to satisfy their depraved appetites, but must dive into the whitened sepulchres at Jerusalem, and *feast* upon their dead men's bones, and all uncleanness! But what wickedness for those assuming the holy and exalted office of ministers of Truth!

That among the Christians of this land who have openly professed to embrace the doc-

trines of truth, there are base hypocrites, is not to be questioned. That men, assuming the office of the sacred ministry, have, in some instances, proved to be wolves in sheep's clothing, is freely granted. And that as a whole body they live far beneath their duty and privilege, is also a truth, which no ingenuous Christian will dispute. Indeed all this may be said concerning any considerable body of Christians that ever lived, not even excepting those who were trained under the personal instruction of the blessed Jesus and his inspired Apostles. But after making all these abatements, *much, very much* remains to illustrate the power and the excellency of the truths they have embraced. *As a whole,* they have organized churches, and are regularly observant of all the ordinances of God's house. To say the least, a very large majority of them are regular and punctual worshippers in the sanctuary. By the blessing of God on their instrumentality, men grossly wicked have been reformed, and made praying, humble, happy, and virtuous men. The names and residences of such men, in numerous instances, could be given. They are instrumental of revivals of pure and undefiled religion; revivals, as regards the instruments employed, and the results attained, essentially the same as those of the days of primitive Christianity. As a whole, they impart liberally of their substance *to support religious* institutions at home, and

to carry the Missionary and the Bible to the dark and degraded portions of the world. It is also a fact, not to be disputed, that throughout our land in all those towns where the inhabitants have enjoyed regular preaching for a great number of years, they are invariably more enlightened, orderly, and happy than are the inhabitants of those towns where those advantages have not been enjoyed. It is a fact susceptible of the clearest proof, that every thing which distinguishes our land from heathen countries, is to be attributed to the blessed influences of these doctrines, so much despised by Universalists. It is also a fact that in the South Sea and Sandwich Islands and in other dark portions of the earth, within a few years, these truths have been instrumental in raising a most degraded portion of mankind to a state of comparative civilization, virtue, and happiness.

In the history of their triumphs in all ages, we see glorious demonstration that these truths are "the power of God and the wisdom of God." These were the doctrines which, when preached in Pagan Rome, razed to their foundation her solid temples; dethroned her gods; put out the fires on her altars; and closed the mouths of her oracles forever. Though supported by the whole power of the civil state, by the learning of numerous philosophers, by the arts of an innumerable priesthood, and by the superstition, bigotry, and interests of the

whole populace; these truths, in the hands of the weak things of this world, shook to the dust the mightiest Pagan system the world ever knew. These were the truths which carried civilization and literature to the barbarous nations of northern and middle Europe; established schools, and colleges, and courts of justice; introduced Christian laws; placed the rights of subjects on better foundations; and ameliorated the character of governments; abolished the cruel rites of their sanguinary religions, human sacrifice, infanticide, cannibalism, and predatory, savage warfare.

These were the truths which were preached universally and constantly in New England for two hundred years, and which have sent abroad, in all directions, a healthy moral influence, under which our land is enjoying more general light, order, peace, and prosperty, than any other under heaven.

It was this system which planted the Rose of Sharon on the snow-clad hills of Iceland, and made the song of Redemption echo among the spice-bearing groves of Ceylon, and roll back on the waves of the sacred Ganges. And it is this, which is now scattering light and salvation in many of the benighted regions of the earth.

Tell us not of Papal Rome. We affirm that her doctrines and spirit are anti-Christian and baneful. We affirm, also, that the *remains of her* persecuting spirit, found among

the Protestants when first emerging from under her power and darkness, were also anti-Christian. Yet, notwithstanding these mighty impediments, clothed in the garb of Christianity, these truths have done thus much. Whatever of real liberty; whatever of equitable laws and governments; whatever of sound morals exist at the present day in Christian lands, must be attributed to the instrumentality of those very doctrines against which Universalists and Infidels have vainly leagued in a war of extermination. Here then are doctrines which are *good for something.* Embrace them, aid in the promulgation of them, and you are doing good; you are safe—safe, if Universalism be true—*safe if Universalism be false.*

In concluding this head, we call upon Universalists, as all other sects are doing, to send out their missionaries to the heathen, that the world may see a people under the exclusive influence of their doctrine. If their sentiments are as salutary as they contend, let it be *demonstrated.* Let men see their *actual operation,* uncontrolled or unaffected by the action of other religious doctrines, in enlightening, purifying, elevating and governing a community. This they *ought* to do, for it is but giving to the world an experiment which has been often rightfully demanded. *Infidels,* too, ought to do this. Until they do this, they must content themselves with lying under

the imputation of deriving all that is right in their principles and practice from the influence of that truth which they oppose. Let them wipe off this imputation if they can. Let them plant a colony exclusively of believers in their own doctrines, or send their heralds to Pagan lands. If it shall be found, by something like a fair experiment, that they cast out devils, we certainly will not forbid them, though they follow not with us.

Thus it will be seen by the candid reader, it is believed, that not one of the arguments adduced in the first part of this volume, to prove that Universalism is a modern invention, has been refuted or even shaken, and, that what of efforts our reviewers have made to disprove the existence of the facts referred to, as tending to show that this system is not according to godliness, have, on the whole, rather resulted in establishing these facts, and more clearly revealing the truth, that Universalism is really baneful in its effects, and therefore cannot be the doctrine of Christ.

It has been repeatedly said, that the first part of this volume abounds in false and calumnious statements. Our Vermont reviewer insists, "that Mr. R. has grossly, if not designedly and criminally, misrepresented Universalists." But where are these misrepresentations? That the facts stated in the second chapter of the first part of this volume, are *displeasing to* Universalists, and that they

would be glad to make them appear to be untrue, I have no doubt. But if they are so clearly untrue, why were they not *proved* to be so? If *one* of the statements made under the fifteen general heads of this chapter are false or colored, why was it not proved to be so, as it easily might have been, by statistics collected in such a manner as to be entitled to credit? If the *whole*, as has been affirmed, "is a mere tissue of lies and misrepresentations," why all this flurry, excitement, and rage? Why all this parade in getting up a "refutation"? Why are their mighty champions summoned to battle? Why are their Whittemores and Ballous,—the Trumpeters and Watchmen of their camp, marshalled at their posts? Is all this necessary to refute a "tissue of lies" respecting plain matter of fact? Is not any *common* man able to collect statistics? Why did they not collect and authenticate their testimony, and, simply by laying it before the world, convict the author of sin, and let a righteous public award to him the punishment which he would so richly have merited? They could not do it. The publication of these facts excited them even to madness, from one end of the land to the other. With one voice they proclaimed that they were false; but to prove them such, they give us only *assertions*, backed by their thousand-times-told complaint of bigotry, Pharisaism, and persecution! things which have just about

as much tendency to show the falsehood of these statements, as the relations of Gulliver. No, they cannot prove one of the statements made in this work respecting the character and practices of Universalism to be untrue. We may safely defy them. But if they are true, Universalism is worse than a good-for-nothing system. After additional investigation, aided by the labors of our reviewers, I have not found occasion to change one of these statements. It is my deliberate conviction that Universalism is *wholly* irreligious. It has nothing to distinguish it from the grossest infidelity, *but a name and a dress.* It has not one conservative principle—one redeeming feature about it. It is a scheme of *universal damnation*—ruinous to the temporal, spiritual, and eternal interests of man.

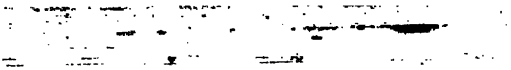
One word about persecution: No people, according to their *own* testimony, are more persecuted than Universalists. From their own accounts it would seem that they are the meek and quiet and unoffending few who are persecuted for their righteousness' sake,—the Puritans of the nineteenth century; while those who oppose their sentiments are bigoted, cruel, and persecuting Pharisees. But is it true, if there is among us a people promulgating doctrines under the influence of which the very forms of religion disappear, which encourage the youth in a career of irreligion and thoughtlessness, and lull the older sinner

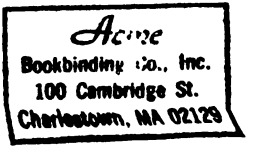
to the sleep of death, that an explicit statement of these melancholy facts is persecution? But this cry of persecution comes with an exceedingly ill grace from Universalists, from another consideration. Have they not declared a war of extermination against all who differ from them in religion? Have we not seen, that almost every paper of theirs, comes filled with direct and unprovoked attacks upon the characters or sentiments of others?—*unprovoked*, inasmuch as there is seldom an allusion to themselves or sentiments in the papers of those whom they assail! Have they, then, the exclusive right to chastise, *secured by patent?* Is it their privilege, unmolested and unrebuked, to castigate, put to rack, torture, and tear the feelings of their victims, and then pump "upon them the mingled bitterness of wormwood, aloes and gall,"* and is it persecution to refuse to take this forever, patiently? Is it persecution to tell the tale of this abuse? Then it is persecution for the libelled to state his grievances, or the robbed by the highwayman to publish his wrong to the world.

In conclusion, I may be permitted to express a desire, that every reader of this work, who is not a Universalist, may see in the considerations here presented, sufficient reasons why he should not fly to this system for consolation and hope; and that every one, who is

* McClure.

already entangled in the meshes of this fatal delusion, may be soon brought to the knowledge and acknowledgment of the truth as it is in Jesus.

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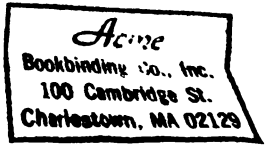
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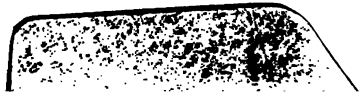

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